

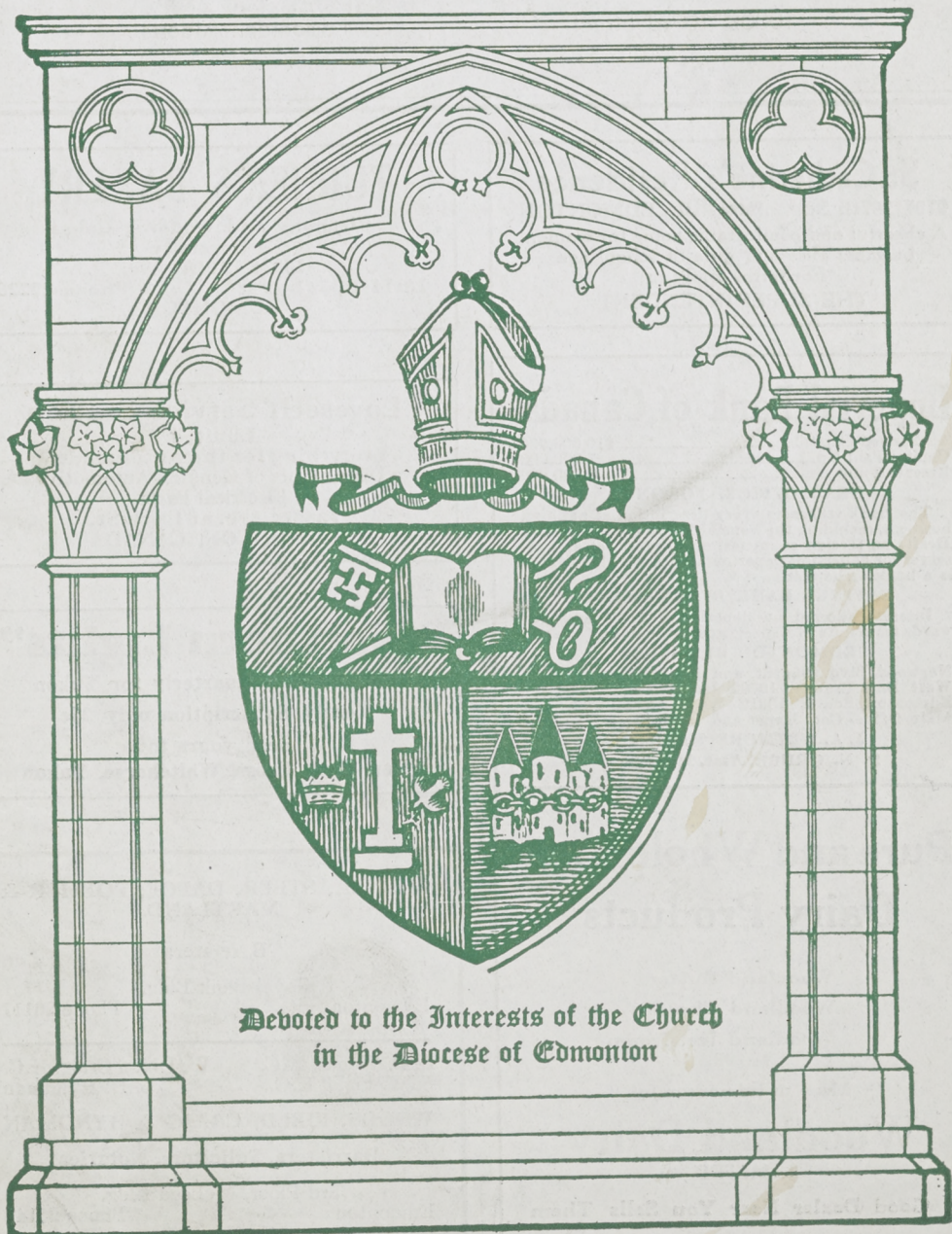
The Church Messenger

DIOCESE OF EDMONTON

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EDMONTON, DECEMBER, 1939

¹³
No. ~~118~~



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Bishop's Christmas Message

Dear People:

Once more the Festival of Christmas is close at hand, and we look forward to what it means to us. The war with all its horrors and anxieties cannot deprive us of the thoughts of the love of God in sending to us His only Son to bring Joy and Peace to the whole world. That desire of God is still there, and if the sin of man, has for a period of time caused harmful and unchristian influences to exist temporarily, yet the Love and Peace that Jesus brought for all of us will eventually prevail.

It is for us, as Christian people, to look beyond the present strife, and witness in our lives and actions to the desire of God, for the Love and Peace that He sent to us at Christmas. This year we should make a great effort to attend the Christmas Services, and acknowledge that above the clamour of war, we still look to God, in His love for mankind to bring to the world that Peace which the angels gave to the earth, as His wish, in the message given to the shepherds at the birth of Christ. May we all, who are communicants, make our Christmas Communion and pray for the help of God for our country and Empire, at this present time.

May I express to you all in this Diocese, my hope and blessing for a Holy and Happy Christmas.

Your sincere friend,

ARTHUR EDMONTON,
Bishop.



The Page Pulpit

THE ADVENT MESSAGE

"When these things begin to pass, then look up, and lift up your heads, for your redemption draweth nigh."—ST. LUKE, 21: 28.

There is a striking sentence in the forty-fifth chapter of Isaiah. God is speaking to Cyrus, His appointed servant, and strengthening his hand to accomplish his purpose. "I will go before thee and make crooked places straight. I will break in pieces the gates of brass and cut in sunder the bars of iron; and I will give thee the treasures of darkness and the hidden riches of secret places that thou mayest know that I am the God of Israel."

"The treasures of darkness." What a phrase! So full of serenity and strength. When you come to think of it there are extraordinary riches to be obtained under the mantle of night. There is for instance, refreshing sleep—"sleep that knits up the ravelled sleeve of care," a balm for hurt minds and the restorer of health. And is it not remarkable how when darkness falls and the days work is done how each one comes home—home to the charmed circle of light which throws its protecting gleam of affection and intimacy around each and all? There in the midst of the vast solitude of darkness without, its shadowy walls offer shelter and companionship of friendly confinement. Or again, it was not simply the poets fancy to say of our Lord in Gethsemane's darkness, "The olive trees were kind to Him"—for there is a kindness and a sympathy in the shrouding darkness for many a soul in agony. It has a handclasp that checks the relentless race of thought and cools the spiritual fever. Crooked things have a habit of becoming straight. The gates of brass which confine our lives are opened by the dispelling power of all pervading darkness. Bars which hedge us in are broken and, under the friendly covering which obliterates all the unrealities of too-near day, we find our true selves and recover poise and peace.

But perhaps the greatest "treasure of darkness" is that we can look up. The sun at midday is too bright for us to challenge. If we look up our sight is hurt. He keeps us looking forward, which perhaps is good for us, otherwise we must stumble. But when night falls we can satisfy that craving of the heart to look up—away, beyond the measure of man to the limitlessness of God, and we come to the knowledge that life is not a "petty pace creeping on from day to day to the last syllable of unrecorded time," but a vast, ordered, sweeping movement of beneficent design in which we play a part under His mighty hand.

There is a story told of a certain little girl, the daughter of a Harley Street specialist. One night during the "black-out" in London she ran out into the garden and happened to look up to the skies above. "Oh, daddy," she cried, "I can see the stars." The child had become so accustomed to the light of man's ingenious contrivance that she had never seen the serener lights that rule God's universe by night. What a comment on our day—so much man-controlled light is brought to bear on things that vex us that God's reflected rays remain unrevealed. Wasn't that exactly what our Lord meant when He stood, at the Feast of Lights, in the precincts of the Temple and saw the pilgrims thronging the House of God, fascinated by the

myriad lights and cried out to them, "I am the Light of the World.."

This then is the treasure of darkness—that we may look up and read the message of radiance of the stars which swing through God's limitless universe with "unperturbed pace, deliberate speed, majestic instancey." They speak of that light Eternal which brings order out of chaos, and beauty out of troubled formlessness. They send the promise of serene and gracious things in the midst of a dark and uncompromisingly cruel world. Their light on things is engendered in a fiery furnace and their purity is the purging of many molten elements of nature. So it is with that Light which springs from the very heart of the spiritual darkness which has enveloped us like a pall. In the furnace of trial it is engendered—out of many purgings it comes pure and serene to lighten many a spiritual blackout.

Can we not take to ourselves this word that Advent brings. The lights are going out all over Europe. One after another they are being extinguished. The blackout may spread far beyond the borders of the old civilized world. We do not know what that gross darkness presages for those who are caught in it with no guiding light and no power to look up. But for you who trust in the Lord Jesus, you, who know and feel His power, you who know that He is the Light of the World—you know that if you look up you need never walk in darkness. On the contrary you may have—nay, you have already—the Light of Life. It may be that men's hearts fail them for fear of those things which are coming to pass; it may be that the cold clamour of death will grip the minds of many who are caught in the maelstrom of nations interlocked in deadly struggle, but for you, "When these things begin to come to pass, then look up, and lift your heads for your redemption draweth nigh;" Jesus is coming in one of His glorious Advents. He comes to claim His own, He comes to direct the shape of things to come. He comes to cleanse and purge. He comes to enlighten the hearts of us all with new and better thoughts of God and man. He comes! Isn't that enough?

Look up! Why that is just what we have been wanting to do. And now we have the golden opportunity. To lift our tired gaze and rest our sight from seeing too many visible yet unreal things to behold the glory of the Invisible, yet Eternal. Are we men and women with just muck-rakes in our hands, grovelling among the debris cast up by those who failed? Shall we be with those who miss the many splendoured vision immediately above our feeble sight?

In days of crisis men get down to fundamentals. This is one of them. Once again we are being deprived of all outside aid and all earthly props. Only the man who has faith, only he who has the inner light to guide him is going to pass through the darkness with its hidden treasures intact. Only those who have the armour of Light can overcome the works of darkness. There never is a spiritual "black-out" for the one who looks up. May you see Him and may He ever dwell in your hearts—a Circle of Light in a Dark Place.

Church Messenger---Diocese of Edmonton

Published monthly by authority of the Executive Committee, Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

On the Editor's Table

The Editor of the "Church Messenger" takes this opportunity of wishing all readers of our Diocesan magazine a Very Happy Christmas. It has been a great privilege to work for the extension of God's Kingdom through the medium of our own Church Press. Much encouragement has been received from appreciative readers and we give thanks to God, the Father of us all, that in some small way we have been allowed to promote the Happiness, the Peace and the Love of Christ amongst the members of the Family of the Church in the Diocese.

A Christian's Christmas is always Happy no matter what happens. Perhaps there will come to some homes something that has not as yet been fully realized—the Peace of God in the midst of a troubled world. That is our one wish for you all. God bless you.

*"Oh, is it nothing, sir, that for a day
The gods of discord bow their angry heads?
And is it nothing, sir, that for an hour,
A moment, or the taking of a breath,
Envy and rancour falter in their stride
And cower before the cradle of a Child?"*

A CHAPLAIN LOOKS AT WAR

One picture of the last war remains with me which the late Rev. Studdert Kennedy so truthfully described: "A wooded ridge wrapped in a thick black cloud of battle smoke through which I peered anxiously, knowing that men I learned to love were fighting for their lives, and behind the cloud a blood-red sunset with the single evening star, hidden from their eyes. It remains to me the picture of the world all black with battle smoke which dims our eyes to Christ's eternal truth. But I pray as I prayed then that when the smoke has cleared away, and the roar of a breaking world dies down, men may lift up their eyes and see in a calmer, clearer world the starlight in the face of Jesus Christ."

YOU'RE SAFE, DEAR READER

Here is a good story of a performance of "Don Giovanni" at a Dublin theatre. In the final scene, when Don Giovanni descends into hell, the trap stuck, while his head and shoulders were above the stage. It was sent up again, and the singer repeated: "Who lacerates my soul?
Who tortures my body?"

and again the trap stuck, this time at Don Giovanni's knees. Again the singer sang, and again the trap stuck while Don Giovanni's head was visible, and a boy in the gallery shouted, "Heaven and the Holy Saints be praised, hell's full at last!"

CONVICTION

A clergyman once asked David Garrick, the great actor: "How comes it that I, expounding divine doctrine, produce so little effect upon my congregation, while you can so easily arouse the passion of your audience by the presentation of fiction?" Garrick's answer was short and to the point: "Because I recite falsehoods as if they were true, while you deliver truths as if they were false."

Good advice to the clergy and equally good advice to all those who profess Christianity. It is the sincerity of belief in evil things which is responsible for those dreadful things which are happening today. And it is the insincerity of those who profess the good which is largely responsible for the ease with which those ugly repulsive things have reared their baleful heads among mankind.

We cannot bring in the Kingdom of God with mere lip service. There must be conviction. An Anglican once said to a Communist: "What I don't like about you Communists is that you try to impose your convictions on everybody else. I wouldn't want to do that." "No," said the Communist, "That is why I am not Anglican. You evidently have no convictions worth talking about. I think mine are."

Some Christians do not believe in Missions to spread Christianity. Nazis and Communists have spread their convictions very thoroughly and we

are up against the results of their missionary work today.

THE ARCHBLIMP

Recently the Archbishop of Canterbury dedicated the Chapel of St. Barnabas at the Kent and Canterbury Hospital, which was opened by the Duke of Kent nearly two years ago. Noting that this hospital, like others, had been made ready for war-time emergencies, the Archbishop said that, if the staff quietly and steadfastly kept ready for what might come, they were serving their country in a very real way. "In my own garden at Lam-

beth Palace," His Grace added, "there are men who supply the balloon barrage, and one of the balloons rises and descends every day in the garden. The men are good enough to call it the 'Archblimp.'"

SISTERS OF ST. JOHN THE DIVINE

We have been advised that the Sisters of St. John the Divine have under their care ten families for whom they would like to provide Christmas cheer. If any person or parish group would like to make themselves responsible for a family, will they please communicate with St. John's House, 11714 92nd Street, Edmonton.

Newly opened Anglican Church at Winfield



ST. GEORGE'S, WINFIELD

The Rev. George Mackey

"Not unto us, O Lord, not unto us, but unto Thy Name give the praise: for Thy loving mercy and for Thy truth's sake."—Psalm 115: 1.

Another milestone in the history of Western missions was reached on Sunday morning, November 19th, 1939, when Holy Communion was celebrated in the newly erected church at Winfield.

The beautiful little church was filled to capacity. The priest in charge (Rev. George Mackey) in the course of an address delivered in lieu of a sermon, lightly sketched the history of his two years in the mission. Previous to the building of the church, the first to be erected in this large district, he had held services in public halls, school-rooms and in the sitting rooms of private houses. This will, of course, still be necessary in other parts of the mission. He mentioned some of the amusing incidents which had occurred at different times, such as the invasion of a room in the middle of a service by a vociferous pig and the embarrassment of a lady when she sat down on a cat in her chair at



The Rev. George Mackey

CHURCH MESSENGER

the conclusion of a hymn. Mr. Mackey also expressed gratitude on behalf of himself and the congregation towards Mr. J. C. Mahaffey, who was in charge of the work of building. Mr. Mahaffey put into his work much more than his skill as a workman. The altar rail, which he himself designed and made, is one example among many of his evident desire to make the church in every detail as beautiful as the available material would permit. He was assisted in the work by many volunteer workers from Winfield and vicinity.

This mission, which has so far been called the Breton mission came into being in December, 1937, when Mr. Mackey was sent to Breton by the Bishop. Shortly after this, Winfield saw him arrive from over the hills, on skis, to make his first visit and to arrange for the holding of services. The first service was held on Sunday, 16th, 1938. For this service and for many others thereafter, the congregation was indebted to Mrs. R. W. Husband for the use of her sitting room. We often thought so much in those days, of the early Christians, meeting together in their homes, humbly worshipping. Later on, to accommodate the growing congregation, services were held in the public hall. During the rest of that winter, Mr. Mackey traversed the country on skis, holding services, getting in touch with his scattered flock and baptizing many infants and adults. The skis have since been replaced by a Model T Ford (1926) and later on by a more modern car. In spite of this more rapid means of locomotion it is very difficult to put into effect a regular schedule of services at all the different points as there are many periods in the year when it is quite impossible to travel over even the main roads.

It was in March, 1939, that the members of the Winfield congregation met at the home of Mrs. C. Johnson to discuss the possibility of building a church. The W.A. offered to find a way to raise the funds necessary for the purchase of a site. The difficulties that were encountered in obtaining a suitable site (which cannot be detailed here) seemed at times to be unsurmountable but this matter was finally settled. On a beautiful Sunday morning in July Mr. Mackey officiated at the ceremony of the turning of the first sod, on the site. No one who was there that morning, standing on the hill-top amongst the tall grass and flowers, can forget the impressiveness of that service.

The Winfield church has a beautiful location on a hill-top about two hundred yards outside the village, commanding a wide view of the surrounding country with its hills, valley and evergreen trees. It is a landmark which can be clearly seen from afar from three points of the compass.

In our feeling of thankfulness for this, the first church to be built in this mission, we must not overlook those who seldom, if ever, may have the privilege of attending one of its services. It is very difficult for people in cities and towns to realize that there are in this widespread mission, many devout Anglicans who had seen neither church or priest for many years. Probably only the missionary himself can fully realize the joy with which he has been received by these isolated people.

should be raised to place a clergyman in some part of the Diocese where services were not being given, but where services were urgently needed.

So far, the sum raised to date is \$639.67. The Bishop still hopes that the sum of \$1,200.00 may be raised before the end of the year, and desires to bring this to your personal notice.

Fund

| | |
|---|-----------------|
| By Edmonton Diocesan Board W.A..... | \$300.61 |
| " Miss C. Wilson, Rivercorse..... | 4.00 |
| " E. Bocoock..... | 1.00 |
| " B. K. Holgate..... | 1.00 |
| " Ponoka..... | 5.00 |
| " Mrs. A. J. Clarke..... | 50.00 |
| " G. Baker..... | 1.00 |
| " J. Callahan..... | 1.00 |
| " All Saints' Mission Sunday School..... | 1.00 |
| " Wainwright..... | 5.00 |
| " Winfield W.A..... | 5.00 |
| " Wenham Valley..... | 5.00 |
| " Breton..... | 3.00 |
| " Mrs. Kerr..... | 5.00 |
| " Proceeds function at Memorial Hall..... | 249.06 |
| " Stanger W.A..... | 3.00 |
| | \$639.67 |

SOCIAL SERVICE

The Council commences the season's activities without the help of two valued members, who in previous years have given freely of their practical and organizing abilities. Mrs. Conn and Mr. E. J. Fream, on account of sickness, will be seriously missed this winter.

The appeals from country parishes seem as many as ever, but a rigid check is maintained upon actual needs. Anglicans in the city and throughout the Diocese require to be more Social Service conscious and may be very easily satisfied by either of the Council members that there is an alarming number of church families in the Diocese who are in very dire distress.

The grant allowed by the Diocesan Executive is necessarily small and the extent of the work done depends absolutely upon the amount of money, material and personal service given by our Church people through their respective parishes.

To function at all adequately there must be a wider response than last year and any man, woman or child of our Church who cannot do more, has at least, the opportunity of becoming an Associate Member of the Council by paying \$1.00 and every cent of this is used to help their more unfortunate brothers.

Every Anglican should see to it that all cast-off clothing and other material is donated to their own organization and consult with their own parish clergy. If each city parish would arrange its own centre, for collection to be made by the Council from time to time, what a help it would be.

Authority has now come from the railroads that will again enable shipments of relief goods being carried free of charge.

Every clergyman in the Diocese has been written relative to the Social Service needs and each will be glad to receive and forward to the Council aid of any sort in this very important and practical part of the Church's work.

Diocesan News

THE SILVER JUBILEE FUND

It was the Bishop's request to the Diocese that in this Jubilee Year, 1939, a sum of \$1,200.00

A PARENT'S PLEA

I know there's a war on, but my man's too old,
He's done his bit in the mud and the cold.
He knew what it meant to face the hell
Of a shrieking, high explosive shell;
And to crouch in the rain with a rat for friend
In a hole the boys called "Journey's End."
Well now he's broke and down on his luck
More than twenty years since a bullet struck
And dropped him near dead in a stinking hole
Where a "Minnie" had taken it's daily toll.
For twenty years he stuck it through
And has done the best that a crock could do,
Without any whining or vain regret,
Just hoping his country won't forget
In it's zeal for the new-come fighting man
A poor old broken "also ran."
For now you see the winter's here,
And the kids need clothes and a bit of cheer.
For they haven't got much to cover their hides
And there's little enough in their bellies besides,
So that's why I ask, as I sink my pride,
For that extra bit that I can't provide.

—W. DEV. A. HUNT.

CANADIAN CHURCH UNION

Regular meeting held at St. Stephen's Church, November 20th, was preceded by compline in the chapel at 8 p.m.

President, G. G. L. Moore, presided at a largely attended gathering and after completion of business, introduced Rev. L. D. Batchelor who opened an interesting discussion on some of the papers that had been read at the Clerical Union in New York.

Mr. Ed. Greene of our Edmonton Chapter, who has given faithful service as a server, and as Sunday School teacher, will be leaving with his regiment shortly for overseas and was given suitable "bon-voyage" and safe return.

The matter of recognition of our Diocesan Church Messenger publication, by the various organizations, brought a unanimous vote to allot a small amount annually towards expense of publicity columns.

A pleasant social hour followed the meeting and tea was served by Rev. and Mrs. Matthews.

Rural Deanery of Edmonton

HOLY TRINITY

The Rev. Canon G. G. Reynolds

The Rector has concluded a series of sermons given on Sunday evenings under the title of "The Waiting Life." Many people have been greatly interested and helped by the instruction given on the Life beyond the grave.

A series of four Advent morning sermons will be preached on Missionary Enterprise, the past, the present situation and the possibilities of the future. It is hoped that increased giving and prayer may be devoted to Christian Missionary work.

Mr. and Mrs. G. A. Miller celebrated their golden wedding anniversary on November 6th, the same date as that of Bishop Anderson. Mr. Miller has been one of the Church Wardens of Holy Trinity in the past.

A group of W.A. ladies, under the leadership of Mrs. May, have been invited to form a Red Cross

group, meeting at Mrs. May's house on Saskatchewan Drive. Their plan is to give every man that leaves Holy Trinity for Active Service, socks and other knitted articles. In addition this group knits up Red Cross wool for general Red Cross supplies.

At the time of writing some 32 men have joined up from Holy Trinity and are in the various forces of sea, land and air. Many others are in training, especially in the University O.T.C.

A.Y.P.A. has contributed five members to the Active Service Force, including the president and vice-president.

The Parish Guild sponsored a splendidly illustrated Travelogue, given by a member of the Church and Vestry, Mrs. W. J. Melrose. Beautiful views were given of England and Scandinavia. Well over 200 were present.

The W.A. held their annual Bazaar on November 17th, and the ladies are very thankful to report an increase in financial results from last year's Bazaar. His Worship Mayor Fry graciously opened the Bazaar.

The Holy Trinity Girls' Club held their Bazaar on December 1st. At the time of writing these notes the returns have not yet been reported.

The Young Wives Fellowship have made a contribution towards the reduction of the mortgage of the church and have taken care of a poor family for Christmas.

The Choir, under Mr. Herbert Wild, plans to present Handel's "Messiah" on Sunday evening, December 17th, at 7.30 p.m.

During the month we mourn the loss of Jack Wonnacott, accidentally shot while hunting, eldest son of one of our Vestrymen. Also Mr. George Payne, the father of Mrs. Tackaberry, Mrs. Pearson White and Mrs. W. Maidment; Mrs. Harry Lister, the mother of Miss Doris Lister, W. A. Missionary Matron, Moose Factory, and Mrs. Douglas Sherwin.

The Christmas Season approaches and there is a special meaning in the wish: "Peace and Goodwill among men." For some families it may be the last Christmas they may spend together as a family. We know now the value of peace, for we are in the midst of war. Let us remember that the Angels sang this song to a war-torn Roman world and let us realize that in the hearts of people who love Jesus Christ there is always "Peace"—the Peace of God. This is my greeting for Christmas, 1939. "Glory to God in the Highest, and on earth, peace to men of goodwill."

CHRIST CHURCH

The Rev. G. P. Gower

In days of trouble the deep spiritual wisdom of the Church becomes more and more apparent. With such shocking things falling upon our ears day by day it would be hard to contemplate the Season of Christmas with any sense of expectation that its great message of Peace and Goodwill would find its place in our hearts were it not for the splendid preparation which the preceding season of Advent affords. With a mighty sweep of spiritual power it disposes of all difficulties. All things that ever happen—all that can happen, are but heralds of the Coming of the Saviour in increasing power. Is it not indeed so? The world will be better and we know somehow that Peace and Goodwill shall reign. It is in this certainty, a certainty which takes deeper root as the unfriendly elements try to destroy the flower of faith, that we shall enjoy our Christmas. Not quite so

merry perhaps—a little subdued and a little more thoughtfully—but with enriched spiritual understanding of the happenings in Palestine nineteen hundreds years ago in Bethlehem, the Little House of Bread. It is in this sense that I wish you all a Happy Christmas.

The month has been marked by an increase in church attendance. Remembrance Sunday saw the church packed to capacity in the morning, when the R.C.M.P. attended in a body. Inspector A. F. C. Watts read the lesson. Whittiers beautiful poem, "O Brother Man," set to music by Geoffrey Shaw was an inspired act of worship by the choir. Altogether the day was one of spiritual renewal.

Our Annual Children's Rally was held on Nov. 26th, when the members of the Sunday Schools, the Scouts, Cubs, Guides, and Brownies attended. Prizes and Attendance Certificates were distributed at this service where once again the church was filled to overflowing. Sixty-eight members made perfect attendance.

We congratulate Gladys Higgins, Margaret Higgins, and Jean Reilly on completing ten years perfect attendance; Helen Willets on completing eight years perfect attendance; Dilys Foster and Mary Ina Greene on completing seven years perfect attendance, and Jack Higgins on completing six years perfect attendance.

In the evening of Sunday, November 26th, the A.Y.P.A. officers were installed; Mr. Erol Gahan as president; Miss Joyce Tanton as vice-president; Miss Dorothy Pemberton as secretary, and Mr. Dave Sandilands as treasurer. Afterwards at the Fireside Hour Mr. H. P. Brown showed sound films on "The League of Nations" and "A Medieval Village in England." Members of other A.Y.P.A.'s were entertained by the Christ Church Branch.

Both the W.A. and the Women's Guild have held successful bazaar functions. The Woman's Auxiliary have now met all Missionary Pledges in full. The women of the parish have worked hard and cheerfully and we think they merit the heartiest commendation.

The Redemption of the Mortgage Fund has now topped the \$4,000 mark and we have now \$2,000 more to find. The outbreak of the war has already had its effect and money has been diverted to other good causes. It indicates, however, how great is the need for us to double our efforts to achieve our objective which is now in sight.

In Prospect

- Dec. 8th—A Choir Party in the Parish Hall.
- Dec. 11th—A.Y.P.A., "Christmas Through the Ages."
- Dec. 13th—Scouts: Parents' Committee meeting in the Parish Hall.
- Dec. 15th—Junior W.A.: Annual Concert in the Parish Hall.
- Dec. 16th—Junior Choir Party.
- Dec. 17th—Broadcast, CJCA.

Christmas Services

Sunday, Dec. 24th—

- Holy Communion at 8.00 a.m.
- Morning Prayer at 11.00 a.m.
- Evensong at 7.30 p.m.

Christmas Eve—

- Holy Communion at 11.30 p.m.

Christmas Morning—

- Holy Communion at 7.00 a.m.
- Holy Communion at 8.00 a.m.
- Family Worship at 11.00 a.m.

ST. FAITH'S

The Rev. Canon C. F. A. Clough

Once again the Christmas Season draws nigh and the machination of man's evil nature seeks to destroy with discordant voices the Angelic song of "Peace on Earth, Goodwill to Men."

To all seeking Peace for themselves and desiring it for humanity, the Festival of the Nativity should have an increasing appeal this year. On this day, every man and woman desiring Peace, should be found worshipping the Prince of Peace. I call on you to come and witness for Peace that day. I call on you to sacrifice Peace as you expect others to sacrifice in War. That the Peace of God which passeth all understanding may be with you and yours at this time is the sincere wish of your Rector.

Xmas Services

SUNDAY, DEC. 24th—8.30, Holy Communion; 11.00, Matins; 2.30, Children's Carol Service; 7.30, Carol Service; 11.30 p.m., Choral Communion.

CHRISTMAS DAY—8.30, Holy Communion; 11.00, Holy Communion.

We congratulate the president and members of the W.A. on the success of the Bazaar. The self-sacrificing efforts of our women calls for the highest commendation.

We also thank Mrs. Hall and the girls for their gift of new curtains in the two smaller rooms of the parish hall.

Scouts—The Father and Son Banquet was quite a success. We congratulate Scoutmaster Frost and his able assistant Charles Lashbrook and thanks to the Mothers' Association for their efforts.

ST. STEPHEN'S

THE REV. J. C. MATTHEWS

The Willing Workers Bazaar was held on November 1st and was very successful, besides being quite a pleasant and interesting time. Mrs. Ellis, who opened the Bazaar gave a most inspiring address and the number of ladies from various churches in the city who came to show good fellowship was a great source of pleasure to the workers.

We have formed a Young Peoples' Club to meet for social entertainment and religious and educational advancement. The president is Miss June Ford.

The Men's Guild at the meeting on the 8th decided to postpone the installation of officers until the 12th of December. In future the meetings will be on the 2nd Tuesday of the month. The Minstrel Troupe will soon be starting rehearsals for a brand new programme which will be given for the benefit of the church funds during the winter season. All sorts of subjects come up for discussion over the teacups from football to working on the "Sabbath."

The Social Committee is putting on a Whist Drive and Dance on the First and Third Tuesdays until Lent. The time is 8.15 p.m.

I am sure the whole parish will join in wishing every blessing to Mr. and Mrs. Clarke who were married on Saturday the 25th. Miss Milly Horton has been such a faithful church girl. The wedding service with the flowers and music was very beautiful.

The St. Michael's Brownies and Guides have been busy with entertainments for raising money to pay for the use of the hall, and have done well.

Darlene Elaine McInnes was baptized on Sunday, November 26th.

Mr. G. W. Jones is still doing his good work at St. Matthew's Mission where for a long time now he has taken the Sunday Evening Services.

At St. Stephen's, Ronald Edward McDonald was baptized on November 19th.

Frank Leslie Thorpe, an old friend from Edson, was buried on November 25th.

We are very pleased to welcome Mr. and Mrs. Taylor who have come lately from British Columbia. Mr. Taylor has the Sanitary Food Store on 111th Avenue.

ST. PETER'S

REV. P. A. RICKARD

We were pleased to welcome the Rev. P. Disney as celebrant on October 29th. His address was very much enjoyed.

All groups in the church have been very busy this past month preparing for our bazaar, which is to be held on December 1st.

W.A.

At the home of Mrs. H. P. Rock the members of St. Peter's W.A., along with other ladies of the parish, enjoyed a very interesting talk by Sister Isabel of the Sisters of St. John. After the opening prayers and routine business were dispensed with, Sister Isabel spoke of their work in general, which consists of work in the Sunday School and visiting in the homes in the city. Their work is strenuous and is worthy of support from any who feel the need of this particular work. At the close of the meeting a social time was spent. Mrs. Rock was hostess.

The St. Andrew's Day Corporate Communion was held Thursday, November 30th, at 10 a.m.

The Young Ladies' Group of the W.A. wish to thank members of the parish for their splendid turn-out to the pictures of the Royal Visit. The proceeds enabled them to help in the purchase of new hymn books and repairs to the piano.

Young Peoples' Society

The new curtains which have brightened and improved the appearance of the Parish Hall were a gift of the Young People's Society.

Gift Tree

On December 3rd and 10th there will be a Special Gift Tree in the church. Members of the Junior Sunday School will present their gifts on December 3rd. Other members of the congregation are invited to place gifts on the tree. Gifts may be toys or useful articles, not necessarily new. These gifts will be sent to less fortunate children whose Christmas will be enriched thereby.

Advent Services

Beginning on Thursday, December 7th, there will be a special half hour service at 7.30 p.m. each Thursday during Advent.

ST. MARY'S

THE REV. C. STOREY

In December, 1939, it still proclaims the old story of Emmanuel, "God with us." Why then is the world so restless and so distraught? Has Bethlehem ceased to provide a solution for the ills of men? No.

The fault lies not with God but with us. We are like men who stop our ears and refuse to listen to the songs of the angels. We are like sick people who refuse to take the medicine which the Heavenly Doctor of souls provides.

God made us for Himself, and our hearts are bound to be restless until they rest in Him. And Bethlehem represents, and the Boy Christ embodies all that God wants to be to us all, and all that He wants our lives to be.

It is nearly a hundred years since Charles Dickens wrote his "Christmas Carol" which, like so many other classics of our language is known to the older generation through a book and to the younger through a film. The theme was a dramatic conversion of Mr. Scrooge from a very objectionable person to the very incarnation of what we regard as the Christmas spirit.

It has been questioned whether such a spectacular villain as Scrooge ever existed, but perhaps the main lesson of the "Christmas Carol" it to be found in the assurance given to him that the very distressing visions of the future which were shown him by Marley's ghost represented future Christmas as it might be, and not as it must be.

There is only one way to spend a happy Christmas—and that is to remember, amidst all the jollity and good fun which God wants us to have, that Christmas is essentially and primarily a religious festival, and the day on which the Christ Child would have us present our lives, our souls and bodies, as a living sacrifice unto Him.

If we can kneel as did those men of old,
Who laid their frankincense, myrrh and Gold
Before the Christ Child feet.
If we can bring our gift, a grateful heart
Where unkind thoughts and envy have no part,
And love dwells true and deep,
Then in Christ's birthday, we may share,
And feel his presence with us—
Everywhere.

Services—Sunday before Christmas, Carol Service at 11 a.m.; Christmas Day, Holy Communion at 8 a.m.; Christmas Choral Communion at 11 a.m.

Retrospect—It has been asked if dreams come true. When one looks back and sees a church transformed in such a short time the answer can be given in the affirmative. It is with grateful heart that the vicar thanks all who assisted not only with labor but with generous donations the remodelling of the House of God. It is with God's blessing that we of the parish can look with pride with what has been accomplished and can say with Nehemiah, "For we built the walls because the people had a mind to work."

The W.A. held a very successful bazaar at the home of Mrs. W. Noak, 8120 Jasper Ave. The weather was excellent which accounted for such a large turnout. Thanks are due to all who helped both materially and financially.

Prospect—Another life membership of the W.A. will be instituted when Mrs. Muckleton, a faithful and devoted worker, will be the recipient of the pin at a special service next Monday, December 4th at 2.30 p.m.

The vicar wishes to thank the donors for the pews, which are to be installed in the choir chancel. This has remedied a longfelt need.

It is the fervent wish of the vicar and his wife that God's richest blessing be with you all at this Christmastide.

Prayer and the War

In the weekly Leaflet of Christ Church Cathedral, Victoria, British Columbia, the Dean (the Very Rev. Spencer H. Elliott, D.D.) writes on Intercessions in time of war, as follows:

Each day there is a considerable congregation in the Cathedral at noon for the war-time intercession Service. In such prayers as these, we are not seeking to bend God's will to ours, but rather to bring our own wills nearer to God's. We have no need to instruct God about the facts of the war, as though to tell Him what He does not know or to remind Him of what He may have forgotten. Nor is it of any great value to say prayers after the same manner as we might tell beads, by reciting a series of agreed phrases which have not touched our imaginations. What we try to do is to extend our thought and imagination into sympathetic relationship with the various groups and classes of people whom we want to help by our prayers, and to lift them up, as it were, before God. When, for instance, we use the Litany from the Prayer-book, we pause after each period of two or three petitions to relate the words (and it would be difficult to find words more appropriate to the occasion) to those for whom we specially pray at this time. We say, "Let us remember that our Lord Himself has fully shared our human sufferings, yet has triumphed over sin and death,"—then follow the references to the Incarnation, the Agony, the Cross, the glorious Resurrection and Ascension. The prayers for the King are self-explanatory; but it is worth while to mention that we pray specially for the safety of the Princess Elizabeth because the Constitution depends on the continuity of the royal line, and any confusion about that would be particularly dangerous to us all at this time. The prayer against "sedition, privy conspiracy, and rebellion" is more vivid if we include the perils of sabotage. The prayer against fornication may be a help to some young lad going overseas, away from the restrictions of home, amid the unaccustomed circumstances presented in a far-off land. The German people, led astray by their rulers, are remembered when we ask God "to bring into the way of truth all such as have erred and are deceived." Their rulers themselves are mentioned in the prayer for our enemies, persecutors, and slanderers, that God may both forgive them and also turn their hearts; and the evil spirit which prompts them is none other than the Satan whom we ask God to beat down finally under our feet. We ask that our own rulers may have grace, wisdom, and understanding; that the leaders of the Church may have true knowledge and understanding. In pauses for silence, we remember by name many who are in danger, necessity, and tribulation; who travel: who are already fatherless or widows. We remember the young children from the evacuated towns; all prisoners and captives. We have special reason to ask that the kindly fruits of the earth may be not only given but preserved from destruction. Above all, we pray that these times may bring to us a spiritual deepening, as we plead no righteousness of our own, but ask God to give us true repentance, to forgive us our sins, and to endue us with the grace of the Holy Spirit to amend our lives, that we may be far more worthy of those who are making great sacrifices on our behalf.

On Fridays our intercessions are based on our Lord's seven words from the Cross. Here the prayer for the forgiveness (which implies the repentance) of our enemies comes first. Second, we remember all those liable to sudden death, that they may not be found unprepared. Third, we think of all the pain involved in human affections,—mothers and sons, all who are anxious or sorrowful because of the ties of love between them and those in peril. Fourth, we enter with Christ into the darkness,—the "black-out". There can be

nothing superficial or shallow about the prayers of those who recall what sin meant to our Lord, what it cost Him to redeem the world. Fifth, we think of all who suffer physically. Sixth, we think of Christ's victory, and pray for a calm, assured faith, come what may. Last, we commend to God the souls of all for whom we pray, and every issue of all these affairs.

We must be unselfish in our prayers. It is not enough to pray for peace merely for our own comfort; we must pray also for justice and righteousness. We are not concerned only for England, France, the British Empire, but also for oppressed peoples in Czechoslovakia, Austria, and Poland. We pray that the peace, when it comes, will be a wise and enduring settlement. It is not too soon to be praying that what shall follow this war may be much better than what followed 1918.



Comments Original and Otherwise

"Curate"

TRUSTING THE LAITY

Occasionally I come across a brother parson who questions quite seriously the wisdom of giving any measure of authority to lay people, lest it should lead to some undesirable complications. My experience does not incline me to share those fears. My experience leads me to think that the average layman is entirely loyal both as regards parish and diocesan matters. Nor can I understand how the church can function with efficiency, unless the laity are encouraged to share in all our undertakings, and given a voice in all our decisions.

HIGH MORAL PRINCIPLE ALSO HARD CASH

As one reads some of the speeches made in the United States on the subject of neutrality, the impression left on one's mind is that high moral principles are at stake, in the course which the United States may adopt in relation to the European war. But all the time I cannot help being conscious of the fact that there are very big financial considerations also to be considered.

THE TREATY OF VERSAILLES

The Oxford University Press has just published a series of pamphlets which have had an unusually large sale. In one of the most interesting, "The Fourteen Points and the Treaty of Versailles" the author expresses the opinion, "For all its defects it deserves a place in history as the first international settlement which its authors deliberately tried to erect upon definite ethical principles."

I commend that statement to the consideration of those who try to put all the blame for the present world situation, on the Treaty of Versailles.

THE CHURCH AND THE FAMILY

E. Wigle, mayor of Windsor, Ont., at a Kiwanis luncheon in London, Ont.: "If you want to be a greater help to yourself and to the

community, get behind the church. The church can't get along without the home, but more emphatically I say that the home cannot get along without the church. The greatest establishment in the world today for building manhood and womanhood is the church. I have associated myself with the church and civil life; I have served the country and the King; I have been associated with public life and athletics, but no work has given me the satisfaction of the work I have done for the church."

That is splendid testimony from a layman. How great the responsibility for those of us who serve in the Church's ministry, that by the devotion and unselfishness of our lives, we commend the Church to those whom we meet from day to day.

AN UNLEARNED PREACHER

Quite recently I listened on a Sunday afternoon to a sermon over the radio. I gathered that it came from a place generally known as a Tabernacle of some kind. The subject dealt with by the preacher was the attitude of Jesus of the people who heard Him when He was here in bodily form. The sermon from the point of view of composition, was I think the most crude performance of its kind that I ever listened to. The pronunciation was such as you might hear on the streets of London by the boys selling their papers. But one thing was clear, the object of the preacher was to set forth Jesus Christ as Lord and Saviour. When the time came for making the announcements, I was informed that the congregation of this unlearned preacher had this year contributed very nearly \$5,000 to the issionary work in which they were interested, and more was expected.

Surely that is something for us to think about. It emphasizes the point made last month by Roman Collar that a preacher should have something to aim at.

(Continued on page 6)

Present-Day Ideologies and Christian Ideals

XII. — IDEOLOGIES AND THE ETERNAL IDEA

By Rev. Ebenezer Scott, M.A., B.D.

At the beginning of our discussions of Present-Day Ideologies, we set ourselves the question,—Do they, in Milton's sublime expression, answer God's great Idea?

The new word "ideology"—for though an ancient word, it has been given a new significance—betrays a certain impatience of the old word "ideal". Ideal has been discarded as something too indefinite, something unattainable, unless perhaps in some imaginary or at least uncertain future; while an ideology is something which can be put into practical shape at the present day.

The word, then, may be regarded as an invention of the present day. "Present-Day" is an integral part of our title. All our ideologies bear this label. It is their most telling advertisement. Even those which have some true idea behind them, tend to be temporary in their nature, and to become vulgarized and materialized.

Yet Christianity has no need to quarrel with an ideology on the bare ground that it is present-day. We saw that it was not difficult to discover some resemblance to Christian ideals in the most extreme of them. We found that some of them almost merited the full title of Christian ideals themselves. But any one of them might take a turn of the road that would lead to sheer Paganism in the end. There are gods many and lords many held up for worship in the present day, and there is always the danger that the one God may become forgotten and unknown.

We come back, therefore, to the essential difference between Christianity and all our present-day ideologies. Christianity contains the Eternal Idea. Christianity is the idea of God in the world. It is more present-day than any of the ideologies; and it is present-day for the generation as it comes, with its own deepest needs to satisfy, its own urgent problems to solve, its own bright hopes to fulfil.

This is what constitutes the wonder and the power of the New Testament. When its various books were composed, they were addressed to the people of their own day. They were not dropped from the sky. They mingled in the current of the practical life of men and women; they dealt with questions of the moment; they were bound up with controversies, some of which are now of little more than historical interest. But, for the very reason that it was a living book, that it was so intensely human, that it was the most modern of books when it was first composed, that it threw itself into the midst of the stirring, active life of men and women, the New Testament is able to bring its message of the Divine and the eternal close to the hearts and minds of the men and women of all generations. History has its yesterdays, and reads its lessons to its tomorrow's. But as the petty pace of man's life creeps on, as each brief candle of man's thought and desire goes out, and time buries all ideologies in dusty death, Jesus Christ is for every today.

The true Christian ideals are for today, because they are eternal. It is a misuse of this great word, when eternity is set in contrast with time. One of our favourite, and in truth one of our finest hymns, comes to its climax in the words:

"But oh! eternity's too short
To utter all Thy praise."

But these lines might have been written as an example of the confusion of thought which defines eternity in terms of time. Eternity is not that which is longer, even infinitely longer, than time. It is above time itself; it penetrates all time; it is that which gives time all its meaning, and by which time, with all that it contains, is judged.

We have attempted a survey of present-day ideologies. We have found that some of them, even if in many respects they may run parallel to Christian ideals, are in the main in violent contrast to them. At the very present moment, they are striding the earth in all the armour of Antichrist. We have found others to be not far from the kingdom of God. But in the best of them there is one thing lacking. They all need to bring their

worldly wisdom to the touchstone of the eternal. They all need to be infused with the spirit of the eternal Christ, before God can pronounce over them His perfect blessing,—
 “how good, how fair,
 Answering His great idea.”



Comments Original and Otherwise

(Continued from page 4)

PAROCHIAL PAYMENTS TO THE PENSION FUND

I have received a copy of a memorandum prepared by a layman, in which the writer gives reasons why the amount assessed on the parish on account of the Pension Fund should be paid out of parish revenue and not out of the proceeds of the red end of the envelope. The reasons are stated as follows:

1. Pensions for the clergy are distinctly parochial in their essence, and that, if the Fund is ultimately to be on an actuarial basis, it must be assured of a revenue that is obligatory in character.

2. The proportion of the envelope contributors who make use of the red side of the duplex envelopes, varies roughly between a third and two-thirds of the whole. Adding Pension Assessments as an obligation only of those using that end, means that an additional burden is laid upon a faithful few in the congregation while the remainder goes free.

There is a third reason not mentioned in the memorandum. When the Pension Assessment is added to a parish or diocesan budget, and there is no corresponding increase in the contribution received either from the red side of the envelop nor by annual subscriptions, the net result is that these **pension obligations are met at the expense of the missionary work of the Church.**

KEEP ON THE RIGHT ROAD

Every car driver knows the importance of keeping on the right road. A wrong turn may take him miles from his destination—unless he discovers the error and cuts over into the right road . . . So with the Church . . . It exists so as to show every person which is the turn to make when the sign posts on life's road are indistinct. It also points to the correct road when we have taken the wrong turn.

Regular Church attendance is the best way to keep in touch with the influences which hold us to the right course.

—Montreal Star.

THE GREATEST MORAL MIRACLE

Last September a letter appeared in a Toronto paper from which I quote as follows:

“At this hour a great sight is to be seen by all who have eyes to see it, a sight probably never seen on earth before, nations acknowledging that Christianity is a law for nations as well as for individuals. Until this crisis there has been no great nation that even professed to be governed by any principle but of self-interest. . . At last—at long last, with the world

in flames—two great nations whose security was not in peril have taken their stand side by side with a gallant little nation that without them was doomed. . . ; the greatest moral miracle of human history has taken place.”

A SLEEPING CHURCH

The Right Rev. S. E. Keeler, Bishop Co-Adjutor of Minnesota, said recently, “The Church is asleep. Evangelism is a word which needs to be reset in the imagination of the Christian, and to be dissociated from weird types of effort.

“The Episcopal Church has been fearfully slow in winning to its life and work other people. The main reason is it is not sufficiently concerned with working for souls; it is too concerned with the culture of its own people.”

WORSE THAN DEATH

In the year 1914 Dr. Winnington-Ingram, then Bishop of London, preaching in St. Paul's Cathedral said:

“There is one thing at least far worse than death, and that is **dishonour**, and if it so happens that some dear boy, the darling of your home, passes with unsullied honour, and to uphold the nation's name, into the presence of the Unseen, you will find him there, waiting for you, when your time comes, one of God's own children and kept most safely in His care. If a heathen poet with only a vague belief in another world could say: ‘**a sweet and pleasant thing it is to die for your country,**’ with how much more conviction should a Christian parent say the same?”

EXTREME PACIFISM

A group of United Church of Canada ministers met recently in Toronto and issued a manifesto disapproving “this or any war” as “incompatible with the Christian spirit and aims.”

If a bandit attacked the home of one of these clergyman, I wonder if he would not offer as vigorous resistance as any of the rest of us, and yet that would be war on a limited scale. In that case they would hardly look upon such resistance as “incompatible with the Christian spirit and aims.”

Bishop Manning, preaching in New York Cathedral recently, said:

“I have great respect for our extreme pacifist brethren, but I cannot agree with their reasoning, either intellectually or morally. We all want peace, but right is more important than peace. Peace can only come as the fruit of righteousness. The Christian religion stands not for peace at any price but for righteousness at any cost. It is significant that earnest, life-long pacifists like Thomas Mann and Lord Robert Cecil have found themselves compelled to revise their judgment in the face of this present world situation.”

(Continued on page 8)

Advent and Christmas, the Vigil and the Morning

Advent leads up to Christmas Day, as the night to the morning. It is a penitential season; but as the morning is one of such unclouded radiance, it seems to cast back something of its joy and beauty through the dark hours of the night. The message of Advent is varied in its tones, and it stirs up mingled, even conflicting, emotions. As a time of preparation, it comes before Christmas as Lent before Easter. But we feel that its penitence cannot be so sorrowful, or its discipline so strict, as Lent demands; for although Easter, the queen of days, is even more dazzling in its splendour than Christmas, in Lent we have to traverse deep valleys of humiliation before we ascend the mount of Resurrection. In Advent

there is no Passiontide, no Holy week with its memories of the world's unholy insults to its Saviour, no Good Friday with its gross darkness covering our souls. We come against no Cross before we reach the cradle of the Divine Infant. We see the light gleaming ever clearer through the darkness, until the sun arises in all its beauty and its charm. Advent is a time of expectation; and yet there is a pathos in it, for it reminds us that all our efforts are imperfect, and that the Christ that is to be has not yet His rightful place in our lives and in the great world. Yet again, Advent strikes a more optimistic note, if we may so express it, than Christmas itself. For it looks beyond all the Christmas days of our time into the ages of the ages, when Christ shall come again, not as the humble child, but in all His power and glory as King of all the worlds.

The Christian life in one constant vigil; but before it lies the dawn of its Christmas, which shall shine more and more into the perfect Christmas Day of eternity. Advent and Christmas together form a parable of the Christian life.

There is something undeniably pathetic in the thought that after all the centuries which have passed since the angels sang their carol of peace and goodwill to men over the plains of Bethlehem, we should still be waiting for their glorious promises to be realized. Advent in this aspect answers to the imperfect state of our own humanity. As was said after the first Christmas of the Great War, Christian preachers in all Christian countries had been expending all their skill and eloquence in "explaining away" the Christmas story. As the war went

on, it seemed as if the first Christmas morning had receded altogether into the background, as if the nations of the world had sharpened their swords to a keener edge, and the grim art of war had been learned with more fatal zeal than ever before in the annals of bloodshed that fill up the red page of the story of man's life on earth. But must we think, therefore, that Christ will never again visit our sinful cruel, earth? No; for Advent comes also with its promise of perfection. Our Saviour will come again in His glorious majesty, to claim all the kingdoms of the world as His, and to reign for ever and ever.

Thus if there be an undertone of pathos in the Advent music, its louder note is one of hope and expectation. Best of all, this hope and expectation are already crowned with the conviction of certainty. What we have hoped for, what we have prayed for, is sure to come. And when an event is one of an extraordinary nature, the eve of its attainment produces a happy excitement, lends a noble impatience to our very patience, raises our spirits to the occasion which is at length at hand. The child cannot sleep so easily on the eve of a holiday or a trip, or of some present getting into his hands that has long been promised. It is not that he has any fear of being cheated or disappointed; but how glad the little heart would be if the night could be cut out, and the day of his expectation dawn at once.

There is none so like the little child in all his ways as the great man. We can imagine some giant mind on the eve of accomplishment of one of these works which have made his fame immortal—Newton or Darwin at the edge of some profound secret of nature, Columbus as his eyes gazed on the horizon and for the first time he was convinced that amid the shapeless clouds he could trace the dim outlines of the land rising in the lonely sea—the heaven-born painter in the sure confidence of his art, when but a few touches are needed to make his work complete. Were their spirits not keenest of all at that hour, was the pleasure of expectation not mingled with a thrill of magnificent suspense—were their last strokes not their best, when the full achievement was in view?

So we are to wait for the coming of our Lord. We are ever, as it were on the tiptoe of expectation. We are always to be on the alert, never to cease waiting for the first streaks of dawn,



not to be "weary in well-doing", till all our preparations are made, and our Lord may enter.

If we keep our vigil faithfully, we may wait without fear, as for the morning light, which brings with it our best well-wisher and our gentlest friend. Advent breaks into Christmas, the vigil into the morning. Would we turn a little child away from the door of our souls, would we have his pure eyes look on our unkindness? He for whom the world is waiting through these hours of night, He who is on His way from the majestic courts of heaven to seek admittance into our humble earthly home, is coming as a Little Child.

E. SCOTT.



Comments Original and Otherwise

(Continued from page 6)

TOO MANY ADJECTIVES

Roman Collar, writing in the United Church Observer, takes exception to the fact that when he assisted at a Service of intercession in his home town, he was reported in the local paper as having prayed "eloquently". "Frankly," he says, "I am suspicious of eloquence in prayer, even my own. I don't like it at all. I prefer the humble prayer, the earnest prayer, the devout prayer."

Then Roman Collar goes on to comment as follows:

"Still further on adjectives. In the Gazette of a certain English diocese the editor, speaking of a report of a conference that had come to his desk, said that the writer had spoken of Canon —, who made 'a striking utterance'. The editor comments: Of course, he did; canons always do, but what the reader wants to know is, who or what was struck. 'The archdeacon gave a challenging address.' Everybody knows that every archdeacon will do that the moment he rises to speak, but in a report the reader is anxious to learn what was challenged. It is the same with 'inspiring', 'interesting' and 'penetrating'. A month ago I received a news paragraph to the effect that a young priest preached a 'provocative sermon'. Again, of course, he did. Young men are generally provoking, but whom did he provoke, and was it worth doing? We who read want to know how many people walked out, and whether this provocative young man arrived home safely."

CHURCH RE-UNION

It is unquestionably true that in the last half century there has grown up among earnest thinking Christians a strong conviction that the sundered branches of the Christian Church must come together if really effective witness is to be borne in the world on behalf of the Kingdom of God. It is however equally true that considerable progress has yet to be made before that ideal can be consummated. Evidence of that fact is to be found in the discussions that have recently been taking place between a committee representing the Protestant Episcopal Church and a corresponding committee of the Presbyterian Church, U.S.A., appointed to con-

sider the possibility of arriving at a basis for re-union. The proposed basis as tentatively worked out by these two committees, has led to considerable correspondence in the Church papers. Father Hodgson, an Episcopalian, draws attention to the fact that both parties profess to believe in "Episcopal Ordination" but use the words in entirely different senses, and with quite different meanings. Bishop Parsons, Chairman of the Commission, rebukes such criticism as "showing the spirit of schism". Dr. Macartney, a recent moderator of the Presbyterian Church, calls the concordat unnecessary for good will, and unworkable as creating union. Bishop Manning of New York is so much alarmed at the reaction to what is now proposed, that he has expressed in an open letter the strongest plea that the whole matter should be dropped for the present.

Quite recently there appeared in The Living Church a letter signed by Rev. W. H. Dunphy, in which was explained the terms of a proposed concordat with the Jewish Church. By way of comment the writer of the letter says that the proposed concordat may not be enthusiastically welcomed by all members of either Church, and that "there may be narrow-minded, uncharitable, medievalist, obscurantist bigots in both bodies who will object to this eminently lucid and comprehensive concordat."

If there are any such, I should think that conglomeration of adjectives should be most effectively silence them.

ANGLICAN MISSIONARIES

From the Montreal Star I quote the following: "The mission in Japan of the Anglicans in Canada celebrated the 40th anniversary of the entrance of Miss Margaret Young and Miss Bowman to the work. The mayor of Nagoya was present and in the name of more than a million inhabitants of the city gave public testimony to the value of their work. More than 50 telegrams were received from all parts of the country. Trials in missions work are to be found at home as well as abroad. Archdeacon Paul, in describing a visit among the Indian missions in North Saskatchewan, not only refers to rough trips by canoe and hard portages to cross, but the fact that mosquitoes have been the worst since 1916, a horse going mad from the stings having to be shot. Mrs. D. Kenny, district nurse in the Diocese of Athabasca, on her trip from Cherry Point to Dunbegan not only saw deer and moose on both sides of the river, but she had an early caller one morning when a black bear greeted her at the foot of her bed."

IN CASE OF DEATH IN YOUR FAMILY

Your Rector is anxious to be as helpful as possible especially when there is a death in the family of one of the Church members.

He is the FIRST PERSON to be consulted about funeral arrangements. Naturally you will prefer a Church Service for your loved one from the Church.

CONSULT YOUR RECTOR

—The Church Evangelist.

AMERICAN BISHOPS ON THE WAR SITUATION

Bishop Oldham of Albany has written a letter protesting against certain statements made in an editorial that appeared in *The Living Church*. From this letter I quote as follows:

"As the greatest unit of the Western hemisphere—and probably the wealthiest and most powerful nation in the world—the United States has a major part to play and a grave responsibility, for which we will be answerable both to mankind and God. Sad to say, the record to date is not one of which we may be proud. More than any other nation, we have boasted of our love of peace and lectured other nations on their national selfishness and sin; but, like the Pharisee and Levite, have too often passed by on the other side.

"We gave the world a League of Nations and then withdrew from any responsibility. We played a leading part in creating a World Court and refused to join. We initiated the Kellogg Pact and declined to take it seriously. We refuse even to consult with other nations in case of its breach. Alone among civilized powers, we fail to sign the protocol forbidding the use of poison gas. In a moment of pique we grossly insulted the friendly nation of Japan and, despite fervent pleas from citizens of every class, Congress has done nothing to right the wrong and as a result we are suffering today and the end is not yet.

"When over 50 nations, including many little ones who had to courage to take a stand, condemned Italy for its unwarranted attack on Ethiopia, this great and powerful country, which has always professed an interest in weak and persecuted peoples, did not raise a voice or lift a finger in the cause. Although protected by nature against any successful attack on our shores, our expenditures for army and navy have increased faster than those of any other country in the world. Is it any wonder, in face of these facts, that the other nations refuse to take our peace protestations at par value and are instead wondering and somewhat fearful as to what our intentions may be?"

And Bishop Manning of New York, speaking at a Memorial Service, said that two evil forces Naziism and Communism "stand unmasked before the world as partners in their aims and policies, and as accomplices in the crime committed against Poland." The Bishop held there is nothing to choose between Naziism and Communism, and that "No man in this land can stand as the friend of Russian Communism and of German Naziism, and at the same time claim to be the friend of those ideals of democracy for which as Americans we hold most sacred in human life." The issue of the present war said Bishop Manning is "as to which is to dominate this world and shape the lives of men, totalitarianism with its aims and purposes on the one hand, or democracy with its aims and purposes on the other." It is no ordinary war he declared, and it is not true to say that all the nations engaged in it are equally responsible.

It is encouraging to read such statements by leading American citizens, after the announce-

ment by Colonel Lindbergh that this is just another war of European ambition in which all parties concerned are equally guilty.

THE WORLD'S LARGEST PARISH

I am not personally responsible for that heading. I have copied it from an article that appeared in a Montreal paper concerning the work of Rev. Canon Turner a missionary working among the Eskimo, who inhabit the Arctic regions. With the exception of one year's furlough, Canon Turner has spent the last ten years in the Arctic, with headquarters at Moffat Bay. Recalled by the Bible Churchman's Missionary Society, London, under whose auspices he was working, Canon Turner was picked up on the day war broke out by the Nascopie, on its annual tour of the Arctic regions.

Arrived in Montreal a newspaper reporter suggested that he must be glad to be returning to civilization. "Not at all," he replied. "I didn't want to come out, as there is still a lot of work to be done up there. I was supposed to have left last year on furlough, but decided to stop on. I was prepared to do the same this year, but I've had my orders. They believe it is not good for me to stay up there too long without a break."

THE CALL TO PREACH

"We may preach the Gospel with our every breath, we may serve our fellows with all our strength; and yet what a dangerous possibility Paul pictures when he says, 'lest possibly after I have been a herald to others. I should myself be rejected.' Yes, it is possible; for the call of Jesus is not merely a call to work, it is a call for me."

—D. T. NILES in

"Whose I am and Whom I Serve".

AN ENCOURAGING INCIDENT

Last July a farmer near Orangeville, Ontario, was seriously hurt in a farm accident, and had to undergo a serious operation. It was necessary that he should be given a blood transfusion. The word was passed round amongst his neighbours and in a very short time three car loads of farmers were rushing into Orangeville to offer their blood to the man in need. A thing like that helps at a time like this.

—*The Church Evangelist.*

OIL THE HINGES

The first Bishop of China was William Jones Boone. He went to China in the year 1837. When he was a student in the Virginia Seminary, his heart was deeply stirred by the need of China for Christ, though as yet foreigners were not allowed to set foot on Chinese soil. One day he said to the seminary room-mate, "Pinckney, I am going to China." To this his room-mate replied, "You can't go to China; the door isn't open."

The reply of Boone was characteristic,—"No, it isn't; but if I can spend my life in oiling the hinges so that someone else can more easily open the door, I want to do that." He not only oiled the hinges but he entered the door and helped many others to enter.



DECEMBER

3. FIRST SUNDAY IN ADVENT.
6. Nicolas, Bishop of Myra, Circa 342.
8. Conception of Blessed Virgin Mary.
10. SECOND SUNDAY IN ADVENT.
11. Accession of King George VI., 1936.
14. Birthday of King George VI.
16. O Sapientia.
17. THIRD SUNDAY IN ADVENT.
20. Ember Day.
21. **St. Thomas, Apostle and Martyr.**
22. Ember Day.
23. Ember Day.
24. FOURTH SUNDAY IN ADVENT.
- Christmas Eve.
25. **Christmas Day.**
26. **St. Stephen, First Martyr.**
27. **St. John, Apostle and Evangelist.**
28. **Innocents' Day.**
29. Thomas, Archbishop of Canterbury, 1170.
31. SUNDAY AFTER CHRISTMAS.

INDIFFERENT CHURCHMEN

By the Very Rev. Granville Taylor

Dean of the Convocation of West Philadelphia

When certain things irritate or provoke us we sometimes say: "That certainly gets under my skin." I do not know the origin of the phrase, but it surely is a fitting expression for the things which disturb or annoy us. Many things on the surface may well be ignored and are easily washed off. When a thing gets below the surface, or "under the skin" it is apt to stay there, it is not easily gotten rid of. It perhaps prods us into doing something we otherwise would not do.

I suppose every Parish has a group of which it might be well-said that the Rector would in some way "like to get under their skins". He would like to find some way of causing them to take notice of the fact that they are supposed to be Christians, of irritating them to the point of consciousness that being a member of a Church does involve duties and obligations.

Year after year, these groups go on and on with seeming indifference and callousness to the matters that vitally concern God and His Kingdom here on earth. They seldom, if ever, think about it, and certainly never put themselves out to do anything about it. The Church and their religious life is a surface matter for them, of no great importance, easily pushed aside, or, to use the above analogy, washed off with little effort.

How can we get under the skins of these people and prick them into a consciousness that God is a reality in their lives, that the Church

is of vital importance not only to them, but to the whole world, and that the Gospel of Jesus Christ will never possess the hearts of men and women throughout the world until they, and countless others, are willing to take it seriously and "spend and be spent" in its cause?

I suppose, in the last analysis, we should never try to irritate or annoy anyone into the Kingdom of God; we should win their affections to it, and by demonstrating in our own lives its worth and value, finally convert them sufficiently to take their proper places in it. It may take a grave illness, a great sorrow, or a tremendous loss to bring about a change of mind in these people. We can be sure, for most of them, this change will come. In God's province something will eventually "get under their skin". It will stay there until they are willing to acknowledge God and His Christ and give Them important places in their lives. Some day they will wake up and discover that they are losing the best in life and spending their precious years pursuing that which is temporal, transitory and, in the end, vanity.

—The Episcopal Church Evangelist.

A CHRISTMAS COMMUNION INTERCESSION

Thou knowest, Lord, all that we cannot say.

Interpret Thou our heart's desire today—
For loved ones near, for loved ones far away.

For all our wanderers, by sea and land,

Whose needs Thou only, Lord, can understand;

Whose lives are in Thy Hand—Thy tender Hand.

For all our sufferers. O Lord, how long

Ere body, soul and spirit shall be strong—
Ere Love uplift her full unanguished song?

For all our happy dead, gone Home to Thee,

Yet with us, Lord, forever they and we
In one Communion eternally.

We breathe their name to Thee. So best we pray,

Lord, at our Christmas Communion today,
For those who in our hearts abide away.

THIS PRAYER OPENS HOUSE OF LORDS

Almighty God, by whom alone kings reign and princes decree justice; and from whom alone cometh all counsel, wisdom and understanding: we, Thine unworthy servants, here gathered together in Thy name, do most humbly beseech Thee to send down Thy heavenly wisdom from above, to direct and guide us in all our consultations; and grant that we, having Thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections, the result of all our counsels may be the glory of Thy blessed name, the maintenance of true religion and justice, the safety, honour and happiness of the King, the public health, peace and tranquillity of the realm, and the uniting and knitting together of the hearts of all persons within the same in true Christian love and charity one towards another.

—From Winnipeg Free Press.



One Communion and Fellowship

December

"Like silver lamps in a distant shrine,
The stars are all shining bright;
The bells of the city of God ring out

For the Son of Mary is born tonight.
The gloom is past, and the morn at last
Is coming with orient light.
"Faith sees no longer the stable floor,
The pavement of sapphire is there,
The clear light of heaven streams out to the world,
And the angels of God are crowding the air;
And heaven and earth through the spotless birth
Are at peace on this night so fair."

—M. Quiller.

"O God, who makest us glad with the yearly remembrance of the birth of Thy only Son Jesus Christ, grant that as we joyfully receive Him as our Redeemer, we may with sure confidence behold Him when He shall come again to be our judge, who liveth and reigneth with Thee and the Holy Ghost now and forever. Amen."

—Collect for Christmas.

December 6th—St. Nicholas, Bishop of Myra.

Historically this bishop of Asia in the fourth century was unknown till he came to the Council of Nicea. There he was so enraged at the arguments of the heretic Arius, founder of the Arian heresy which the Council was called to refute, and feeling he had not the learning to answer him, he struck "him a mighty blow on the jaw". For this insult to the dignity of the Council, Nicholas was condemned to sit among his fellow bishops with neither mitre nor cope, and thus he is shown in old pictures of the Council. The common people, however, admired him and the many legends of him tell of his kindness to poor and sick, and especially little children, he going round on Christmas Eve and leaving parcels of toys and gifts at homes where there were many children and little money. Some years after his death, Italy stole his body, taking it to Bari, South Italy. Here more legends sprang up, the Italians naming him St. Colo, the usual Italian shortening of Nicholas. This soon spread through Europe and later to America, he becoming our well-known Santa Claus. It is probable that he was also confused with the god Pan, friend of farmers and shepherds, one story sending Pan riding his goat, Capricorn, to Bethlehem on Christmas night where he promised the shepherds to mind their sheep while they went to worship the Babe in

the manger.. As the story went north, the goat became a sledge with reindeer as every child knows.

December 8th—Conception of the Blessed Virgin Mary.

This is one of the several feasts in honour of the Virgin Mary. Her birth is observed on September 8th, then this second feast was appointed nine months before. And while we have God's Word for it that "all generations shall call her blessed," this feast and the one of September 8th seem to be rather unnecessary.

December 16th—O Sapientia.

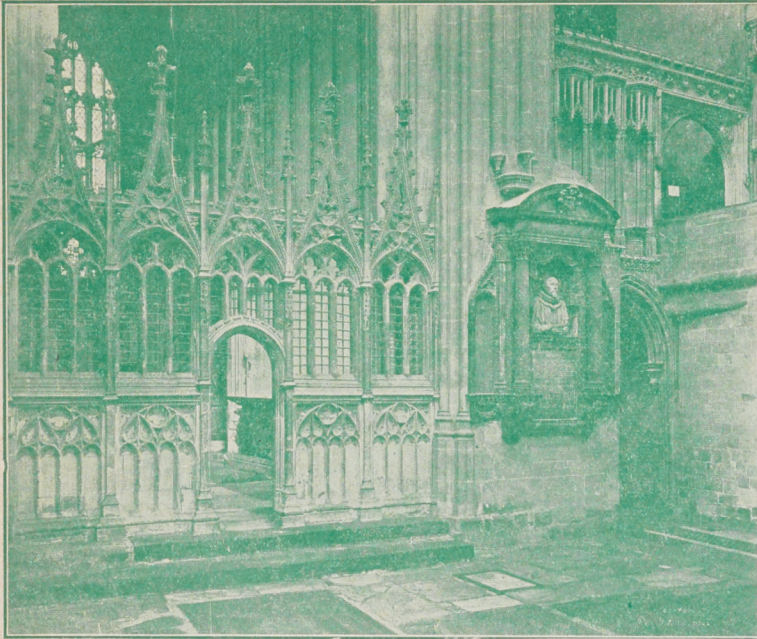
This musical term seems rather out of place in a list of saints. But in Advent four weeks before Christmas when the world, and the Church, prepare to welcome the King, by the old Church rules, seven antiphones are sung in turn before the Magnificat—O Sapientia, Adonai, O Radix Jesse, O Clavis, O Oriens, Splendor, O Rex Senionta. These are all titles of our Lord taken from the Scriptures except the first. O Sapientia is a variation of Ste. Sophia or Holy Wisdom the Greek name for the Holy Spirit to whom one of the first Christian churches was dedicated, Ste. Sophia at Constantinople. It is good that nearing Christmas we remember how the same power that in the dawn of time brooded on the face of the water in these later days overshadowed a virgin and she became a mother, the maiden mother of our Lord Jesus Christ. It is only fitting that in Advent we should remember the third Person of the Holy Trinity.

December 29th—St. Thomas, Archbishop of Canterbury.

The romantic story of his parents is quite probably correct. It is founded on an ancient ballad. This tells how Gilbert à Becket, a citizen of famous London town, went off with the Crusaders, was taken prisoner, escaped with the aid of his jailor's daughter who fell in love with him and he converted her to Christianity, she learning two English words, her lover's name



The Cathedral at Canterbury.



The Shrine of Thomas à Becket.

and the city where he lived. She soon starts after him and repeating London finds a ship bound for that city and then goes through the streets calling Gilbert till she finds him. Against this romance is the register of Thomas' birth, which gives his parents as Gilbert à Becket and Maud his wife. But the fair Saracen would certainly have been baptized before marriage and no Christian name was more likely to have been taken than that of the saintly queen, Maud, daughter of Ste. Margaret of Scotland. So they were wedded, and Thomas, their third son, was born December 21st. Gilbert was a prosperous man, High Sheriff of London, and was noticed for refusing to lend money at usury, for it was the time of the revival when St. Hugh and Leonard and others were making the thought of social service better known and we read that Dame Becket would weigh her children on their birthdays, then give their weight in warm clothing and money to poor children. So in this home the boy Thomas grew tall and handsome, quick of wit and of high courage. He was at school, Merton College and at Paris University. Then he was a page in the household of Theobald, Archbishop of Canterbury. Here he entered the Church, taking holy orders and becoming Archdeacon of Canterbury. So he lived through wars and misery of the reigns of Richard I. and John, Theobald ever working to bring peace, and the young Archdeacon ever his right hand man.

Noted for his energy and business ability rather than his piety, his own confession was that he was fond of dainty meats, and secular splendor. Also he fed and petted many dogs and sought for strange beasts, owning apes, lions

and wild-cats. He regarded this collecting of beasts as a sin when he should have been feeding the poor.

Thomas and Theobald had a big share in the crowning of John's son as Henry II. He was the first of the Plantagenets. When he was king, Thomas became Chancellor of England and, while he never neglected his duties, he lived in almost royal state, his household including seven hundred knights. There was trouble in the royal family. Henry had married Eleanor, the divorced wife of the King of France. She was unfaithful to him and he made a left-handed marriage with Rosamond Clifford, whom he kept hidden in a secret tower at Woodstock. Becket held aloof from all this, yet he fought beside him in France

regardless of religious vows.

But Henry wanted a pliable priest at the head of the Church of England. The Church was still independent of Rome, the pope having no authority in England. But the King and the Church clashed, not so much on moral grounds as on the matter of the Church demanding that all Clergy and Clerks, University men, if accused of any crime should be tried and sentenced by the Church court, while the King said, with some justice, that England must have but one law for priest and layman. The death of Theobald in the midst of the dispute left the office vacant and Henry determined to force an unwilling Becket on a Church determined not to have him. But Henry had his way. Becket was installed as Archbishop of Canterbury, and then both King and Church were startled. Archdeacon Becket may have been lax in his Church service, but the Archbishop was austere, strict, as any hermit, his rich robes badly hiding the sackcloth which he wore constantly now. His splendid household was given up and his associates were now of the most austere of his monks. Beggars and even lepers were invited each day to his plain table and with all his energy he took up the contest with the King. The Church and the Church alone must judge her servants. From our point of view Becket was wrong, but the Church was at the beginning of social service and the state was indifferent when men died of starvation in the streets, though France was worse than England in that. Becket could not see ahead that it was not well for any Church to be above the state. So he stood for what he thought were the rights of the Church and of the poor. He was

exiled, the pope vainly begging him to submit. Becket did not recognize any man on earth with authority over him ahead of the independent Church of England. When he was recalled, the bells of Canterbury rang and the streets were crowded with rejoicing people. An exaggerated account of this welcome was taken to the King as he sat at his Christmas feasting and drinking and, without thinking, he exclaimed: "Will none of the cowards who eat my bread rid me of this pestilent priest?" Four knights immediately rose, taking horse, and off to Canterbury. They came upon the Archbishop in the Cathedral and striking him down beat out his brains on the very steps of the altar. The murder of such a man in such a place sent a thrill of horror through England. We hope it was real repentance as well as policy that made Henry submit to the pope's sentence. The four knights were sent on a pilgrimage to Jerusalem, but Henry, the most guilty, walked barefoot through Canterbury and threw himself down on Becket's tomb and was there scourged by the monks with knotted cords. Still in the cathedral is an empty place where once the shrine-tomb of Becket stood, a wonder of gold and jewels. This was plundered by Henry VIII. But all through the Middle Ages thousands came there "St. Thomas, that holy, blissful martyr to seek."



PERSONAL FAITH IN CHRIST

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

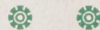
The need today in our own Church, and in the Christian Church all over the world, is an awakening to simple personal faith in Christ. Scientific discovery is giving men mastery over nature, and economic progress is offering increased material comfort, we need now a great advance in the life of the Spirit. What we need in the Church today is full triumphant faith in Jesus the Son of God. This is the message which the Church is sent to proclaim to the world. Some Christians seem to imagine that the Church is to spend its time discussing and debating whether Christianity is true or not, and whether Jesus Christ really rose from the dead. If that were the Mission of the Church, its work in this world would have ended long ago. The Mission of the Church is to preach Jesus Christ with the same certainty, the same absolute conviction, the same personal knowledge of His power, with which St. Peter and St. Paul preached Him. The Mission of the Church is to bring this whole world to such personal faith in Christ that His spirit and His power shall rule in every department of human life.

If the Church will bring men to full faith in Christ they will not be apathetic in regard to Slum Clearance or, Child Labour, or Social Justice, or the ending of War. It is this faith in Christ Himself which gives us the Missionary Spirit. If our faith in Christ is real we must believe in Christ for the whole world. Without a real faith in Christ, Missions cease to have any meaning and the Missionary Spirit dies.

—*The Episcopal Church Evangelist.*



The Right Reverend G. A. Wells, C.M.G., V.D., M.A., D.D., Lord Bishop of Cariboo, who has been appointed Chaplain General to the Canadian Forces. He will have charge of all non-Roman chaplains.



Diocese of Quebec

A thank offering for the safe landing of Their Majesties in Quebec last May has been made to the Cathedral by English friends and takes the form of silver chalice and paten, set with jewels, made by the late Omar Ramsden of London, a world-famous craftsman in gold and silver. Four of his chalices were presented by the same donor to Westminster Abbey to commemorate Their Majesties' safe arrival in England after the American tour.

Far down the St. Lawrence in the Bay of Seven Islands opposite Anticosti, at a small settlement named Clarke City, a Oratory in a room in the office of the Gulf Pulp and Paper Company has been furnished and set apart for the use of the Church of England residents. Farther down at the western entrance of the Straits of Belle Isle in Greenley Island Light House another oratory is to be fitted up for the same purpose and the Bishop has sent out and appeal for altar furnishings.

The Bishop's visit to the Crees of Lake St. John marked the 50th anniversary of this mission which will always be a living memorial to the work of Bishop Horden, the missionary to this tribe on the shores of James Bay. When a band of Crees crossed the watershed between the Bay and northern Quebec half a century ago and landed at the Pointe Bleue reservation on Lake St. John they showed their prayer book to the wife of the Hudson's Bay Factor. It turned out to be a Cree translation of the Book of Common Prayer and the discovery of this fact led to the founding of the mission. The Rev. Philip Callis ministered to them during the summer months for 30 years and now the Rev. George Harrington is carrying on the work.

"JOY"

Often on a sea-shore, placing a shell to our ear, we have seemed to hear the winds and beating waves of long gone storms. So too there are words echoing the stress and strain of life in ages past. One such is the word 'joy', which may be traced back to the misty beginning of history. And we have good reason for feeling that it may well have been among the first words used by mankind.

It began, no doubt, as an interjection, then becoming a verb in the imperative mood and finally a noun. Always it portrayed deep emotion. Its meaning grew out of imminent danger fearfully faced and conquered at a terrific price—price paid in strenuous hardship, in the deadly struggle of every nerve and every bodily organ, paid in disappointment, in bitterness of momentary defeat, and in the grimness of hope which knew that final failure meant death. Thus the hunter, after the case was over as he panted beside the hard won quarry, would express his emotion: Oh! Joy! Joy!, fear still trembling in his heart conflicting with satisfaction and pleasure.

Life was everywhere, and everywhere there was fear, for stealthily death was ever stalking to destroy. Joy was a flower of a moment, a shining forth of life amid the darkness of fear and death. So too when in the woods, as night closes in and camp is being made, the unknown crowds in upon us with its fears, and our darkness grows. Then the fire is lit and the flame drives back the circle, but ever beyond the light, in the dark depths, abides mystery imbu- ing fear.

Always the problem of man has been to deepen the good in joy and lengthen its enjoyment. Why should there be fear, why death? Was the Giver of life, hostile to the life He gave? Or perhaps did man misuse the gift of Life and grow fearful, sensing hostility to himself aroused in the heart of Life, destroying the gift and so bringing about the birth of fear, and fear's companion, death. Kipling's story of how fear came to the animal world truly describes, however fancifully, the birth of fear and of death among the human race.

No wonder that men, faced with their experience of life, saw a mysterious power, the fates, inexorably urging them along the road to death. This fateful power was not extraneous to man, but every man gave something of himself to it, nay, truly formed a part of that power. Nature too, in her every mood, lived in this power: and the world at large was the field of action; the forces hidden in men and in nature were the tools or implements with which fate played with us.

Could man control the movement of his life even in part? Each life is a prism bending the life that meets it and passes through it. We cannot prevent a life from passing through our life, so we are always bending, with our influence, the lives of others. But we ourselves do no need to pass our own lives through the lives

of others. Hence the great importance of the spirit within a life, through which life-prism, another life is always passing to be bent aside, to take a new direction, whether for good or for evil: also that our spirit may be such that our life is kept from passing through an evil life and so is not bent in an evil way.

This is the problem. How can we build up such a spirit within our lives that we need not fear other lives nor need others to fear us? How can we in fine remove from the mind of God anxiety and care because of our doubtful influence on others and our own readiness oft-times to be influenced by evil?

With this problem man struggled. Man wanted in his life much more than the fitful appearance of 'joy': he wanted joy deeply abiding within his life. This only could be achieved when a real harmony prevailed between man's spiritual life and God's life. In this vital endeavour man failed and the darkness of despair settled upon him.

"What of man's endeavour,
Or God's high grace, so lovely and so great?
To stand from fear set free, to breathe and wait."

The issue of man's life rests in the eternal love of God. And so it happened on a night long ago, that the curtains of Heaven were drawn aside and the light of God's life streamed down upon earth. To heavenly music angels sang: men listening heard the word of joy, of peace from fear. For now divine life would be with men; therein they might purify their lives and be securely established within the love of God.

"O strength of God, slow art thou and still,
Yet failest never!

A. E. DAVISS.



A Short Service of Preparation for Holy Communion, by Rt. Rev. A. E. Burgett, S.P.C.K., Canadian Agents, The Church Book Room, 604 Jarvis St., Toronto. 15 pages.
Price, paper 6c.

The Bishop of Edmonton has produced a simple form of Service in preparation for Holy Communion which he suggests in the preface, should be used at Evening Prayer in preparation for Holy Communion on the following Sunday. The Service is easy to follow and should serve a helpful purpose. If some such Service were in general use amongst us, more attention would be given to that direction in the Prayer Book, which says that what is required of those who come to Holy Communion is that they should examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men.

YOUR PARISH MAGAZINE IN WAR-TIME

Bishop Linton, Rector of Handsworth, Birmingham, is surely right when he leads his people to see the importance, not merely of maintaining the parish magazine during war-time, but of making it still more effective and of increasing its circulation. In an article by "D. L." in the current issue it is pointed out that "It can be a strong link between our absent friends and their parish church. . . . As we write to our own personal friends when they are away from us, so we can send them the magazine as a greeting from the church at home to 'those of the dispersal'."

"But more than that. Many of us have already gratefully acknowledged the help and inspiration we have received during the last four years from the Rector's letters in the magazine, and we look forward with confidence to that strong, steady encouragement and guidance which will help us through these difficult times. As month by month we find ourselves strengthened and stabilized we shall be anxious to bring others also under that heartening influence. Let us tell others where we find our own help and comfort."

This is sound advice, and we hope the example of Handsworth will be followed by many other parishes.

—Church of England Newspaper.



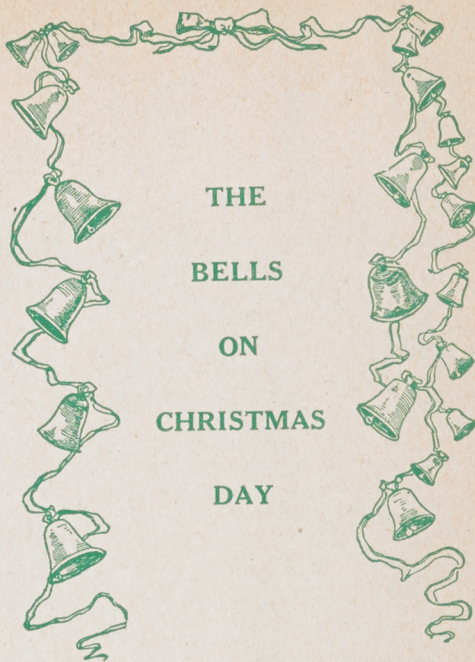
Sins of the Saints, by G. B. Rosenthal. The Canterbury Press.

This is a book which every Christian ought to read whether he thinks of himself as a saint or not. Particularly it is a book which every parish priest ought carefully to study, for many of the sins dealt with, are those which men in the ministry sooner or later have to contend with. That thought would seem to have been in the mind of the author in writing the book. In the preface he says: "I recognize no difference between the pulpit and the pew in this matter, and associate myself entirely with those for whom this book was written." A partial list of the subjects dealt with includes the following: The Controversial Spirit, Bad Temper, Tittle Tattle, Depression, Anxiety, Self-Satisfaction, Nabby Pambyism, Moral Cowardice, Stunt Religion.

I cannot imagine any one who would not find in this book a good tonic for his spiritual life. Let me give just one quotation. It is taken from the opening paragraph of the chapter on Anxiety. "Few of us, if any, live up to the full measure of our faith; and we most of us tend to think of Christianity too exclusively as a system of worship and doctrine, and too little as a life. It is easy to come to church, and join in the worship, and receive the Sacraments, and recite the creed, but it is difficult to live like a Christian; and we most of us must needs confess how often and how completely our religion breaks down in the very places and at the very times when it ought to prove our staff and our stay."

A few pages read daily would provide excellent material for very helpful self-examination.

—J. M. S.



I heard the bells on Christmas Day
Their old, familiar carols play,

And wild and sweet
The words repeat

Of peace on earth, good-will to men!

And thought how, as the day had come,
The belfries of all Christendom

Had rolled along
The unbroken song

Of peace on earth, good-will to men!

Till, ringing, swinging, on its way,
The world revolved from night to day

A voice, a chime,
A chant sublime

Of peace on earth, good-will to men!

Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!"

The Wrong shall fail,
The Right prevail,

With peace on earth, good-will to men!"

—Henry Wadsworth Longfellow.



Diocese of Montreal

An anonymous donor is paying the entire cost of rebuilding the spire of Christ Church Cathedral. The old spire, which reached the height of 212 feet, was condemned as unsafe, and had to be taken down in 1927.

McGill University at its recent convocation conferred the honorary degree of D.C.L. upon the Rev. Canon George Abbott-Smith.

A ten days' campaign was held in Montreal throughout the diocese. The leaders from the mission field were Bishop Sovereign of Athabasca, the Rev. Percy Powles of Japan, and the Rev. L. A. Dixon.

One Hundred Years Ago

St. Paul's, Halifax. The Rev. Wm. Cogswell, who was absent for some time recruiting his health, recently published a volume of sermons, over which Charlotte Elizabeth, the lady of talent who edits the Christian Lady's Magazine, shed tears of thankfulness; he has resumed his important duties as Curate of St. Paul's Church, "the Cathedral of our Nova Scotian Colony", according to the "Colonial Churchman". (The Church, 28 December, 1839.)

St. John, N.B.: The Rev. I. W. D. Gray upon resuming his duties in the parish of Trinity Church, St. John, after an absence of 12 months in England, preached a sermon 24 November, 1839, on 2 Cor. IV., 5, which was published (Public Archives, Ottawa, has a copy). The Rev. Wm. Gray who, we understand, is to succeed his father Dr. Gray as Rector of St. John's has safely returned.

Annapolis, N.S.: The Rev. W. Godfrey, lately ordained under letters from the Archdeacon of Halifax by the Bishop of Montreal, is appointed to labour with the Rev. Edwin Gilpin at Annapolis, who has four churches under his care.

Bishop of Nova Scotia sent a letter to the Editor of the Colonial Churchman giving reasons for his prolonged absence in England and suggesting to his brethren that petitions on behalf of the Colonial Church be sent to the Queen and Parliament. ("The Church".)

Dr. Strachan wrote to Mr. Thos. de Wolf, New York, advising him to wait for his own bishop, the Bishop of Nova Scotia, and not to take orders in the United States. Dec. 4, 1832.

An Address to Bishop of Toronto was presented by the Rev. Jas. Clarke, Rector of St. Catharines, on behalf of the other Niagara District rectors, to which the Bishop replied on 10 December, 1839. Deepest affection and gratitude to the Bishop of Montreal was at the same time expressed for his episcopal supervision.

Bishop of Toronto to the Rev. Mr. Cronyn. Thanks him for his congratulations. Thinks his account for expenses in England can be adjusted in a satisfactory manner. December 4, 1839.

Writing to the Rev. Henry Patton, he thanks him for congratulations. Mentions Mr. Betteridge's accounts, "but all promises by the Bishop of Montreal I shall consider binding as far as I am able." December 4, 1839.

Writing to the Rev. Wm. Macauley, he thanks him for his congratulations. Advises him that he does not need his letter to remind him of his duty to the Church. Tells of the change in the Legislative Council towards Union, which he deplores. December 19, 1839.

The Bishop of Toronto urges Mr. B. to withdraw his account of expenses for his trip to England with Mr. Cronyn and substitute "one with dates of receipts and vouchers for all expenditures." December 2, 1839, p. 29.

King's College: J. Colborne to the Rt. Hon. Spring Rice and to W. Hay, Under Secretary of State, telling of the means of support for

Upper Canada College and requesting sanction to open King's College under the existing Charter. December 19, 1839. (From the Strachan Papers in Ontario Archives.)

Waterloo, Shefford, L. C.: The Rev. C. L. F. Haensel in 1839 wrote to the Bishop of Montreal announcing his arrival in Waterloo as assistant to the missionary in charge. (Quebec Diocesan Archives, B. 18.)

Enthronement of Bishop of Toronto. Dr. Strachan wrote to the Bishop of Montreal, asking for advice as to procedure at his enthronement. Fears Mr. Betteridge "is reckless and will endeavour to brow beat and maintain the course he has taken." December 4, 1839.

On Sunday, 22nd December, 1839, the "Cathedral Church" of St. James', Toronto, was reopened. In the Procession were the Sexton, the Rev. Messrs. Geo. Maynard, H. Scadding, J. Magrath, C. Mathews, Dr. Phillips, Dr. McCaul H. Grasett, Chaplain, the Verger, the Bishop. Dr. McCaul read the Queen's Patent of which the seals were held by two of the clergy. The Bishop's Chaplain administered the oath, addressed the Bishop and conducted him to his throne. His Lordship preached the sermon in which he noticed the wonderfully improved appearance of the interior of the church which had been literally restored. ("The Church", 28 December, 1839.)

(5 Quebec City churches contributed £46 in aid of the rebuilding of St. James' Church, Toronto, and New Carlisle sent £1.)

Four S.P.G. Missionaries: Sec'y S.P.G. to Bishop G. J. Mountain. Trafalgar Square, 1st January, 1840: The S.P.G. have resolved to adopt the Rev. W. Wait, the Rev. T. Fidler, the Rev. J. Flanagan and the Rev. N. Guérout as missionaries and they beg leave to thank you your Lordship for having enabled them to make so considerable an addition to their establishment. (S.P.G. Letters.)

Brantford, U.C.: The Western Clerical Society met 13 December, 1839, in the venerable wooden building, one of the first places of worship erected in U.C., at the Mohawk Mission on the Grand River and at the Mohawk Parsonage of the Rev. Abraham Nelles. The Mohawk Institution of the New England Co., where 20 Indian children reside and are instructed, was visited. 150 Indians attended the Service and sang the 100th Psalm and the Rev. Adam Elliott preached in Mohawk. His mission to the Tuscaroras is 10 miles down the River. ("The Church".)

Napanee U.C.: Bishop of Toronto to the Rev. Saltern Givens. Suggest that he remain at Napanee until spring. Congratulates him on his marriage. December 4, 1839.

March, U.C.: To the Rev. Wm. F. S. Harper, concerning the church in March Twp.. December 19, 1839.

Smith's Falls, U.C.: To James Shaw, Smith's Falls, advising him as to means for completing the church there. December 19, 1839.

Hillier, Cold Creek and Frankford, U. C.: To the Rev. John Grier, concerning the church at Hillier, Cold Creek and Frankford, and the school house at Annwood. December 19, 1839.

Thorold, U. C.: To Samuel Street, concerning the transfer to Thorold of the Rev. M. Fuller, December 2, 1839, and to Mr. Fuller, concerning his removal from Chatham to Thorold. December 5, 1839.

Colchester, U. C.: To the Rev. F. G. Elliott, Colchester. Will bring his case before the Bishop of Montreal. Promises to visit him and smooth matters with his people. December 4, 1839. (Strachan Papers.)

Caradoc, U. C.: The Rev. Rich Flood reports on 2 December, 1839 to the Editor of "The Church" that the Munsee and Chippaway mission and schools progress; that he has two congregations of white people at Delaware and Caradoc Township, with Sunday Schools and 20 Communicants.

Dr. Strachan writes to the Rev. Richard Flood. Thanks him for his congratulations. Does not favour "the multiplication of catechists unless under peculiar circumstances." . . . "A report has reached me that . . . received some money on acc't of your mission which has not been paid over" and asks for any information concerning the matter. December 3, 1839.

Ottawa District, London, Burlington, Georgian: The Reports of the Rev. T. Gibson of Georgiana of the Rev. E. Morris for Pakenham, and Fitzroy Harbour, of the Rev. T. Green for Burlington, of the Rev. G. Petrie for London, of the Rev. S. S. Strong's Missionary Tour of the Ottawa River, were published in the 1839 Report of the Bishop of Quebec's Canadian Travelling Mission Fund. (Copy in Public Archives of Canada, Ottawa.)



Go Ye . . . Teach, by Lambert. S.P.C.K., Canadian Agents, The Church Book Room, 604 Jarvis St., Toronto. 56 pages. Price 30c.

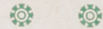
In the introduction the author says there is great need today to teach the simple facts of the Christian religion, and that as a method of such teaching, what he calls the Parochial Convention in which people are gathered in the church every evening for one week for such instruction, has proved most successful. The purpose of the book is to give all the necessary detail for carrying out such a Convention. Given a conductor of the type indicated, and an incumbent alive to the importance of evangelism as the first duty of the Church, it could hardly fail that such a Parochial Convention would produce good results.

While most of the book is concerned with details about such a Convention, the first chapter is devoted entirely to an explanation of the meaning and importance of "evangelism in the Parish". From this chapter I would like to make some quotations. Speaking of the work of the ministry Canon Lambert says, "It is pastoral; it feeds and cares for the flock, only that it may be more fully evangelistic. It must seek not merely to hold the faithful together, but to send them out to proclaim and manifest the truth and grace of Christ, the Saviour and Lord

of life." "The Church today is lacking in converting power, because the majority of regular worshippers have never realized the fullness of the truth and the purpose of the grace of the religion they profess." "We have yet to realize that the laity cannot co-operate until they themselves are completely won to Christ. It is not enough to get people into church. What is needed is to get men and women out of church, into the common ways of life, alight with the presence of God, messengers of His truth, ambassadors of His purpose and transmitters of His power." "Evangelism must be the normal activity of the parish priest, and he must find in the ordinary routine of parochial life opportunity for this activity."

Did space permit there are many like passages I would like to quote. From beginning to end the book is a source of inspiration. Every one engaged in parish work should possess himself of a copy, and I hope some of our Canadian clergy may be moved to try and have a Parochial Convention.

—J. M. SNOWDON.



The Devotional Use of the Bible, Green. S.P.C.K., Canadian Agents, The Church Book Room, 604 Jarvis St., Toronto. 86 pages. Price 50c.

Most of us I think share the feeling that a book written by Canon Green will be well worth reading, and those holding that view will not be disappointed in this, his latest volume. In giving reasons why the Bible should be read he expresses the opinion that congregations which have long been accustomed to teaching based on the Bible, show a standard of strong sober Churchmanship which is much to be desired, and that sermons based on the daily paper, are a poor substitute for sermons inspired by Holy Scripture. Here is a quotation from the chapter with the heading, What is the Bible?

"How is it that while the Egyptians, the founders of civilization, were worshipping cats and crocodiles and beetles; while the Greeks and Romans were telling silly and disgusting stories of their gods; while our Druid ancestors were burning men alive in wicker cages, and while our Norse ancestors were drowning victims in tubs, or hanging them in groves to placate their gods; and while their own neighbours were passing their children through the fire and defiling their temples with vice, the Jews were teaching that God was a God of truth, justice and mercy, 'of purer eyes than to behold evil', and were in Psalms producing devotional literature which has remained unequalled for all time? There seems to be no answer unless we say that through the centuries God was preparing a nation in which Christ could be born."

The chapters on the devotional use of Holy Scripture are full of useful suggestions. The wide circulation of Canon Green's book in our own congregations should be very useful.

CHRISTMAS CARDS

Recently there has been a movement in favour of Christmas cards that are Christian. This is one way in which we can bear witness in a quiet way. Religious cards can always be bought at the G.B.R.E.

AN INTERESTING BOOK

A woman laying aside a book, she had been reading, remarked that it was the dulllest story she had ever read. Later, she was engaged to a young man. One day she said, "I have a book in my library, the author of which has the same name and even the same initials as you have. Isn't that a peculiar coincidence?" "I do not think so," he replied. "Why not?" she queried. "For the simple reason that I wrote the book." That night the young lady sat up until 2 o'clock reading the book again. And this time it seemed the most interesting book she had ever read. The once dull book, was now fascinating, because she knew and loved the author.

The Bible is a dry book to many. But why? Because they neither know nor love its author, which is none other than God Himself. Friend, if the Bible is a dry book to you, will you not try once more to read it while you pray: Give me the Holy Spirit and teach me, through the reading of this book, to know Thee. Then, when He reveals Himself to you, take Him at His word and try Him out on His promises. A blessed experience shall be yours. You shall know and love your Saviour. The Bible shall no more be a dull book to you. You will love your Bible, because you know and love its author.

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Preparations are now being made for the publication of the Year Book for 1940. This book is indispensable for reference, containing as it does all the essential information about the Church. This year some new features are designed to increase its popularity. Send to the G.B.R.E. for a copy. The price is only 75 cents.

The Clergy are asked to examine the entry of their name in the Year Book and in The Canadian Church Almanac and Clergy List and send any corrections or suggestions to the Secretary of the Year Book Committee, 604 Jarvis Street, Toronto.

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Rural Deanery of Wainwright

ST. MATTHEW'S, VIKING

THE REV. J. ANDERSON

The Annual Fall Bazaar of the W.A. was most successful as usual reflecting in its results the loyal and united efforts of our church women. We are ever grateful to them for the work they do with such generous devotion in the interests of the church. Mrs. W. Lawes, the President, and those who supported her on committees and in other ways are to be congratulated. An interesting feature of the this year's bazaar was the co-operation and support accorded our local W.A. by the newly formed branch at Rodino, of which Mrs. Rayment is president.

We are very glad to welcome Mrs. W. Riley again to the church after several months absence. Mrs. Riley has returned to Viking from Vancouver.

Miss Richardson who has been ill for several weeks is slowly recovering her health. Church services at Mooresville held in Miss Richardson's house have been resumed.

Mrs. Gillespie this year again represented our congregation as collector for the Bible Society. Mrs. Gillespie has undertaken this work for the past several years.

The sympathy of our congregation is extended to Mrs. William Lee and her family in their unhappy bereavement.

The recently formed Altar Guild, composed of newly confirmed girls in the congregation, have undertaken to prepare new pieces of linen for the Altar service.

It is rather late to refer to our Harvest Festival Services in any detail but one would like to recall again the happy Harvest Evensongs at Rodino and Metropolitan and the beautifully decorated church at Viking, where Mrs. Walters, Mrs. Clarke and Mrs. Phillips were chiefly responsible for the arrangement of Harvest gifts. Mrs. Bird supplied the lovely flowers for the altar.

The Vicar of St. Matthew's Church was the speaker this year at the Armistice Day Service, sponsored by the Legion Local in the Community Hall.

On the evening of Sunday, November 12th, we held our own service of Remembrance in St. Matthew's Church.

At 10 a.m. on St. Andrew's Day the W.A. will meet at the Altar in a Corporate Communion Service.

Baptism—Donald John Alfred Vandervoate, infant son of Mr. and Mrs. John H. Vandervoate.

Marriages—Walter A. Krimbill to Mary Susan Dorland, both of Edgerton.

Melville Anderson Nichol to Evelyn Fern Watson, both of Edgerton.

William E. Bonner to Edna Amelia Cooper, both of Wainwright.

Burial—William John Lee, November 12th, 1939. R.I.P.

Christmas Services will be announced in the local paper.

HOLY TRINITY, TOFIELD

The Senior W.A. met at the home of Mrs. Allan on November 2nd with seven members and four visitors present. After the devotionals business

was attended to. Travelling Bag receipts were \$1.25; Sunshine Money, 88 cents; Dues, \$1.20; and a donation of \$5.00, was received from Mrs. McKenzie of Lindbrook, making a total of \$8.33 received at the meeting, all of which was greatly appreciated. Mrs. Weatherill, Sr., ill at home was sent fruit, and Mr. McBratney, ill at hospital, was sent cigarettes—the money for these being obtained from the Benevolent Fund. Arrangements were also made for the Annual Bazaar to be held in the Curling Rink on Saturday, November 25th.

A special meeting was also held at the home of Mrs. Sinclair on November 23rd, to price sewing, and to arrange committees for the bazaar and to pack bale for Social Service.

The Junior W.A. meetings were held on October 28th, November 4th, 9th and 18th. At the former meeting, business was followed by a party in honor of Cecil Le Voir who was leaving for Wainwright. A small gift was presented to Cecil by the Junior Superintendent in recognition of his faithfulness at Sunday School and Junior W.A.

Services—Rev. A. Murphy held services on October 29th and November 5th and Canon Tackaberry on November 19th. Evensong on Remembrance Day was taken by Mr. J. W. Robinson.

Major Griesbach, accompanied by Lieut. Col. Sims, Capt. Towerton and Capt. Sims, visited Tofield on Remembrance Day and officially unveiled the recently erected monument in honor of Tofield and district war dead. Included in the parade were Tofield and district members of the 1914-1918 Canadian Expeditionary Force. Tofield and district members of the present Canadian Active Service Forces, the Tofield School Cadets and members of the local branch of the I.O.D.E. A choir, under the direction of Mr. Broughton, led the singing which was accompanied by Mrs. McCarthy on the organ. Mr. Harry Barden, Tofield's senior soldier, having served in India and on active service in the South African and Great Wars, had the honor on behalf of the local and district Canadian Legion of placing the wreath on the steps of the monument. Arrangements for the ceremony were in the hands of Mr. Clutterham and Mr. Chapman.

For the past week Mrs. W. C. Swift of the United Church and Mrs. J. W. Robinson have been making their annual canvass for the British and Foreign Bible Society and they are anxious to thank all who responded so generously and willingly. In spite of so many extra calls this fall we are able to report an increase. If we have missed any who are desirous of helping kindly leave your offering with Mr. McCauley, Secretary-Treasurer, thank you.

Mr. J. W. Robinson left on November 13th for Banff Springs Hospital where he is taking electrical treatments for his back and internal injuries caused by his accident last spring. He will probably be away a month or more.

Marriage—Norman Glover to Patricia Burnett, both of Tofield, November 10th. The ceremony was performed by Rev. Wallis of Camrose.

ST. MARY'S, EDGERON

REV. A. A. COURT

At the beginning of October, we were very pleased to welcome our new Vicar, the Rev. A. A. Court, who came to us from the Diocese of Saskatchewan.

The past few weeks have been very active ones. We have seen the organization of a Young People's Association in conjunction with the United Church. Neither church had sufficient young people to enable them to have a really successful and efficient group. By this union, however, we have thirty young people, and the assistance of the school staff which otherwise would be divided. This association has been meeting weekly since the second week in October, and promises to be very successful from every point of view.

After a gap of several years, our Vicar has assumed the responsibility of Scout Master, and has also organized Wolf Cubs for the younger boys. While neither of these organizations are very large on account of the shortage of boys between the ages of 8 and 15 years, nevertheless, we are very pleased to have these societies functioning within our midst.

Our congratulations go to the W.A. under the very capable leadership of Mrs. J. Sawyer, Sr., for the excellent success achieved at the Annual Bazaar on Saturday, November 18th.

We are pleased to report that our financial situation has definitely improved during the past few weeks. We are sincerely hoping to have everything cleared off by the end of the year, including the apportionment paid in full. The country point of St. Patrick's, Heath, has set us an excellent example in this regard.

Our congratulations also go to the W.A. of St. Patrick's, Heath. For while they are small in numbers, they are great in energy and in their interest in the welfare of the church.

We have been greatly encouraged by the increase in the congregations and especially at the Sacrament of Holy Communion. We sincerely hope and pray that this may continue to the extension of the Kingdom of God and to the increased influence of the church here in our midst.

The general atmosphere of the parish is very healthy, and we are looking forward to a very happy winter's work.

**ST. THOMAS', WAINWRIGHT; ST. MARGARET'S, BATTLE HEIGHTS DISTRICT;
ST. MARY'S, IRMA**

THE REV. ROLLO BOAS

Many events have passed into the history columns of this mission and we hardly know where to begin to record them.

Starting with the bigger part, to which we belong, we recall the meeting of the Deanery, held November 7th, at Wainwright. Most of the missions within this deanery were represented. Rev. J. Anderson headed the gathering.

Canon S. F. Tackaberry, represented the diocese at this meeting, especially with regards to the matter of the apportionment. Much discussion ensued in this matter and though some missions expressed some difficulties with this regard they gave the Canon a resolution to the effect that every mission would "do it's best" to meet the needs of the Diocese.

Another very important matter was considered at this gathering; namely the need and place of men's fellowship within our parishes. The matter was referred to each vestry within the deanery, who would seek to work out its own plan. At the next deanery meeting planned for next June, the whole matter will become the basis of a second deanery meeting of the year.

From Irma comes the news of a very successful variety concert held Wednesday, November 22nd.

Dr. Greenberg of Irma showed his motion pictures of the San Francisco World's Fair and the Royal Visit. A party of seven artists from Wainwright and Battle Heights completed an excellent entertainment.

The W.A. of Wainwright also has a success to report, the canvass of the parish for Free Will Giving instead of the usual fowl suppers has proved itself more than gratifying. Everywhere the women were met with willingness; the venture was commended as so much better; and the figures at the end showed an increase of five to ten dollars over the total proceeds of last year, minus the tired out bodies and tattered nerves of other years. Incidentally, it is a fine thing to have such a visit of all the parishioners; for people do like to be called upon by their fellow-parishioners. Good work, ladies.

Three young couples of this parish have been joined together in the bonds of Holy Matrimony. At Battle Heights, Ellen Shaw was married to John Armitage of Sedgewick; Dorothy Rutherford and Jim Sutherland, both of Wainwright, and Betty Cardell of Wainwright and Fred Pardee of Edmonton. We wish these young people well.

Canon S. F. Tackaberry visited our parish on the week-end of November 12th. He spoke at all three points on the Sunday; and then spent two days in Wainwright. We hope that before long we shall be able to describe in full the result of this visit.

The Sunday School at Irma, mentioned previously in these columns, is progressing famously. A group of eight children meet every week with the Rector, at their homes. These children are making a Sunday School book of their own. The book contains three parts, a lesson from the Bible for each week, a section devoted to description of every part of the church, and lastly making of a Prayer Book of their own. We are very encouraged by this work. It seems to be the only answer to the many small groups of our children who can only attend our church service on Sunday.

In the Wainwright Sunday School we are experimenting with a new way of meeting the prayer needs of our children. The Children's Day Leaflet suggests that the children begin to make their own prayer book. The Sunday School has taken up the idea and are supplying the children with small spiral-bound notebooks. Sunday by Sunday we plan to paste into their books a new type of prayer. As time goes on we might be able to supply them with a short prayer for their book after each lesson. This seems to be one of the most effective ways of teaching our children that they must grow in prayers as they grow in years.

**Rural Deanery
of Metaskiwin**

LEDUC AND MILLET

THE REV. A. ELLIOTT

By the time these notes are published the Annual Sales of Work of St. Paul's and St. John's will be over. Whatever the financial result may be there has been a great deal of joy among the friends who have been so well working together for the success of these events. In each case the W.A. is sponsoring these sales but the appeal is to the whole parish to help.

CHURCH MESSENGER

This is the Christmas month, and though it is too soon to publish times of Services for the Season it is not too soon to remind ourselves that the Spirit of Christmas is the Spirit of Peace and Goodwill. We can perhaps do little to bring peace to Europe but we can—all of us—do much to see that Peace and Goodwill prevail in our own families, our churches and our communities. Perhaps that's our part in bringing Peace on earth, certainly its the part that is most obviously ours to do.

We were glad to have two representatives from Millet, Messrs. Heslop and F. Dixon, at the Deanery Meeting held at Wetaskiwin this month. Next time we hope to have full representation from both Parishes.

We congratulate Archie Bowker of Millet on his election as Vice-President of the Diocesan A.Y.P.A. He has always been an immense help to the Branch and will certainly be an asset to the Diocesan Council. The A.Y.P.A. at Millet have held regular meetings during this Season and show every promise of having a successful Season and one that will bring credit to themselves and assistance to their church. At the present time they are planning a Stall at the Annual Sale on 2nd December.

We have a fine pack of Cubs at St. Paul's this year, it looks as though we shall have three "sixes." The boys are keen, very regular and anxious to learn. We miss Jack Robertson as assistant, who has had to give up this work for the present, but we welcome Arnold Mitchell who has offered to help as Assistant Cubmaster and who has already assisted for two weeks.

May the Good Tidings of Joy and Peace be very near this Christmas Season to us all.

IMMANUEL, WETASKIWIN

THE REV. W. M. NAINBY

The regular monthly meeting of the Vestry took place at the home of Mr. P. Maggs on November 8th.

The W.A. met at the home of Mrs. J. B. Black, and discussed plans for the coming Bazaar. A Marking Meeting was arranged for November 28th at the home of Mrs. Montgomery. The Bazaar is to be held on Saturday, December 2nd, in the Parish Hall.

The Sanctuary Guild has been busy lately, meeting each week for the purpose of making frontals for the church.

We are glad to report a splendid increase in the number of Sunday School scholars.

ST. MARY'S, PONOKA

THE REV. W. M. NAINBY

Our next Vestry meeting is to be at the home of Mr. J. T. Potts. The Vestry arranged a Social Evening on November 15th for the congregation, and this was much enjoyed. We hope to be able to hold one each month throughout the winter.

The W.A. has been active this month. The regular meeting was held at Mrs. Stretch's home, and the members brought in their Talent Money. The Show which the W.A. sponsored last month was most successfully patronized. Final arrangements for the Bazaar were made, and a Marking Meeting held at the home of Mrs. Callahan on November 23rd. The Bazaar was held in Reid's Hall this year, instead of the Parish Hall, and the receipts amply justified the change. It proved to be the most successful Bazaar for many years.

The Sanctuary Guild members are busy sewing new frontals for the church.

As the Hospital Sunday School has been discontinued this year we have had an influx of new members in our own Sunday School. As a result we have had to add two new teachers this month.

A Senior A.Y.P.A. has been formed, and is meeting fortnightly in the Rectory.

CAMROSE

THE REV. A. WALLIS

My dear people,

When you receive this magazine, the Christmas Season will be upon us once again. For many it will bear a note of sadness, because they are not able to "share" it with their loved ones.

Dark days have descended upon the earth, and though nigh on two thousand years have passed since "God of old came down from Heaven" in the form of a babe in swathing bands, the condition of the world does not seem to have advanced much after all; true there is culture and learning, wisdom and mighty power of men, but what do they count if the Christian Spirit is diminished?

The story of the young Mother and her Child "all meanly wrapped and in a manger laid," and the glorious song of the angel hosts, strike a strange note in the midst of war, and strife among men, for

"Man at war with man hears not

The love-song which they bring;

O hush the noise, ye men of strife,

And hear the angels sing."

"The people that walked in darkness, hath seen a great light," said Isaiah, "they that dwell in the land of the shadow of death, upon them hath the light shined."

O may that "Light" shine upon the hearts of men today, and may it bring out of the chaos, better understanding, toleration, and a greater desire for a Universal Peace, and Brotherhood of nations with Christ as Lord and God of all.

"Tis not enough that Christ was born

Beneath the star that shone

And earth was set that blessed morn

Within a golden zone.

He must be born within the heart

Before He finds His throne,

And brings the day of love and good—

The reign of Christlike brotherhood."

More than ever this Christmas Season do we need to meet at God's Altar, to pray for our loved ones in danger, for our Empire, and for the peace of the World. I do hope that all will attend at one or other of the Christmas Services, and I pray that the Saviour will find His way into your hearts and homes on that blessed day.

Ever your friend,

ALBERT WALLIS,

Rector.

A.Y.P.A.

A party was held at the Lutheran College savoring of Hallowe'en. Some of their young people gave a Sketch, and games and music completed a most enjoyable evening.

On the 13th November, Mr. W. F. Grafton showed moving pictures on Educational lines. Thank you very much, Mr. Grafton, we appreciate your interest.

W.A.

Friday, 24th November, Tea and Sale of Home Cooking and Needlework.

The weather was glorious and in spite of so many other Teas and things, quite a nice crowd came in during the afternoon. "Thank you" to

Mrs. McDonald for lending her lovely sunny home; and to the newly organized Group of the young married people for their "maiden effort" of serving tea. It was great to have them there. The "old-timers" turned out faithful as ever, and to all, we offer our sincere thanks.

Marriage—On November 6th: Charles Robert Stuart to Constance Mary Grafton.

ST. MARK'S, HARDISTY

THE REV. P. J. DISNEY

The annual bazaar, held in Keifer's Theatre on November 18th, was a good success. A very useful sum of money being realized. An especially pleasing feature of the bazaar was that there was nothing whatever in the nature of raffles, lucky guesses, lucky numbers, etc. Some of our people were reluctant to give up this means of raising money, but all, whatever their private views, have co-operated loyally in the effort to do away with all questionable means of raising money for the church. After all, it is for God's work that we raise our money, and surely for God's work, nothing less than the best gift is good enough. It may sometimes require a little more sacrifice to give directly, but the best sacrifice is the most acceptable. It calls for very little sacrifice to buy a ticket on a raffle in the hope of gaining something for oneself. Let all our giving be whole hearted and honest, and to God alone, so that we may bring (in the words of Kipling) "no marred or worthless sacrifice."

Canon Tackaberry visited the parish on November 26th, in the absence of Mr. Disney. On Monday Canon Tackaberry met with the Vestry at their regular monthly meeting and discussed with them various business matters. We are very grateful to Canon Tackaberry for coming to the parish and giving us so much useful help.

The apportionment for 1939, thanks to the efforts of the ladies, has been completely paid up. We hope our people will continue to show that loyalty to the diocese, and to the church as a whole, which is indicated by faithful payment of the apportionment.

In the list of names of those of our boys who are serving in the fighting services last month, the name of Jim Saville was accidentally omitted.

HOLY TRINITY, HUGHENDEN

THE REV. P. J. DISNEY

An old ambition has been realized at last, in the wiring of the Vicarage for electric light. Our little W.A., whose numbers have been seriously depleted in recent years by the exodus of families from the district, have worked hard and faithfully in the face of difficult conditions, and not content just to "hold their own" have actually undertaken new work, of which the improvement of the Vicarage is one example. Great credit is coming to this band of faithful women, whose hard work betoken a sincere devotion to their church.

The W.A. have formed a missionary study group which meets once monthly. This is a very laudable effort, which we hope will result in an increased understanding and appreciation of missionary work.

Canon Tackaberry visited Hughenden on November 26th, and after the service held a brief congregational meeting at which there was some useful discussion. Canon Tackaberry's visit was much appreciated.

The Vestry meet for their quarterly business meeting on December 1st.

The W.A. plan to hold a tea on the afternoon of December 2nd.

ST. PAUL'S, PROVOST

THE REV. WM. T. ELKIN

The monthly meeting of the W.A. was held at the home of Mrs. L. Tiffin on October 27th. The treasurer's report showed the net proceeds of the fowl supper to amount to \$72.00. It was decided to hold the annual election of officers at the November meeting.

Following a prolonged summer recess, the Chancel Guild has been re-organized with Miss Phyllis Wright as president. Other officers elected were Miss Betty Austin, Vice-President, and Miss Lois Holtsbaum, Secretary-Treasurer. Five new members were welcomed at the meeting on October 31st.

The parish enjoyed a visit on November 19th from the Rev. A. A. Lytle, district secretary of the British and Foreign Bible Society. Mr. Lytle spoke at the evening service, and gave a glowing account of the Society's work in these dark and difficult days.

We regret to record the death on October 24th of Mrs. J. Burton. The sympathy of the parish is extended to those who mourn her passing.

Remembrance Day was fittingly observed in the parish with a celebration of Holy Communion at 9.30 a.m. A united service of Remembrance was held in the Elks Hall at 10.30, the service being conducted by the Revs. Elkin and Egedahl, with Dr. Thos. Hart delivering the address.

The Y.P.S. enjoyed an evening of fun on October 27th, the occasion being the Hallowe'en Masquerade Party. Games, contests and dancing rounded out an enjoyable program. At the Worship meeting on November 13th, the members heard an interesting paper on "How the Gospel came to be written."

Holy Baptism—At Cairns, November 8th, Keith Edward, Richard Frederick, Glen Douglas, Margaret Joan, Vivian Mary, and Jean Florence, children of Mr. and Mrs. Chas. Chilton; also Frank Randolph Manning.

Holy Matrimony—November 14th, Donald Seymour Swanson of Metiskow and Gertrude Ruby Swanson of Provost.

Burial—October 26th, Mrs. J. Burton.

The Rural Deanery of Vermilion

ST. SAVIOUR'S, VERMILION

THE REV. CANON W. LEVERSEDGE

Since mid September Intercession Services have been regularly held in the Vermilion Churches, first of all twice weekly, and now weekly. The Services are under the direction of the respective ministers and naturally vary in form, but retain a common intention, that of seeking the direction of God, that we may submit ourselves more fully to His Will, and that righteousness and peace may be established; that he may comfort the mourners and the anxious, and strengthen and bless those who have been called to the defence of the Empire.

The Annual Remembrance Day Church Parade of the Local Post of the Canadian Legion was held on November 12th when a large group of members of the Legion, together with members of the Legion Ladies Auxiliary paraded to St. Saviour's Church, and joined in a Service of remembrance and dedication.

The Woman's Auxiliary held their Annual Pre-Christmas Sale on November 25th in the Masonic Hall, an event which was attended by a host of friends and well wishers. To date no reports are available as to the returns, but it is to be hoped that the results were commensurate with the time and effort necessary to make the necessary provision for the affair.

Sunday, November 26th, we enjoyed and profited by a visit from Garth Walker, who brought us a first hand account of the Conference at Amsterdam. His address at the morning service was listened to by a goodly number of young folk and others not so young. In the afternoon by the courtesy of the Principal of the School of Agriculture, he addressed about two hundred young people, students at the School and others, in one of the assembly rooms at the School. Those present were greatly interested in his story, and the pictures by which he illustrated his talk. At this meeting, as at the morning service some were present who had journeyed twenty-five miles in order to hear his story of Youth in Conference.

Garth also addressed the congregation of the United Church at the evening service, and reports indicate a like interest in the Conference and its message.

We are glad to have had him with us, and trust that the interest he aroused may find opportunities for practical expression in this community.

CLANDONALD MISSION

THE REV. R. S. FAULKES

Clandonald

This parish has had a busy and eventful Autumn. To begin with, a splendid number of persons made the special effort to be together for the Harvest Festival. Later, there was a visit by our Bishop who confirmed seven persons. These people made their first Communion a week later in company with those who have done so before and who extended a welcome to them. Toward the end of October, Rev. Canon and Mrs. Tackaberry, and Mrs. Chamberlain visited the parish, and inspired their several audiences with talks on W.A. and Diocesan work. The ironing out of misunderstanding, and the widening of vision, together with the deepening in appreciation of the larger sphere of the church's task, these are things that need constant attention, and these visitors did their part well.

The W.A. again made the great effort necessary in putting on a chicken supper this year, and it was the most successful ever. The ladies were entirely satisfied with the proceeds and grateful to all who helped. The Vestry appealed to church members earlier in the fall for funds to carry on the work and the response was certainly good.

W.A. and Vestry on behalf of the congregation, presented Mr. and Mrs. Hugh Hagen with a fireplace screen, at a surprise party in their home, in congratulating them on their wedding.

Baptisms—Mrs. Ethel Blanche Whatley, Carson Gustav James McConnell.

Confirmations—Kathleen Alma Free, Annie Elizabeth Shaw, Doris Elaine Roe, Mrs. Ethel

Blanche Whatley, Margery Evelyn Pratt, Mrs. Ruth Alice Brake, Dorothy Irene Shaw.

Marriages—Hugh C. H. Hagen to Florence Ann Rhodes, William M. Axley to Jean Mary Munro.

Landonville

The Bishop of the Diocese was able to pay a few brief calls, in October, to people of this parish, and in doing so was able to renew old acquaintances and enjoying a few minutes chat. Two services are remembered of late, one was the Harvest Festival, and the other, an Anniversary Communion Service for last year's Confirmees. Many others remembered their Confirmation too as these also participated in that service. Several young people are away at school, at work, and on holidays, though they all return and join in the services and community life. The congregation at Peat visited Landonville church on several occasions lately. It would appear that it will be necessary to discontinue services at Peat until next year, as winter makes it difficult for the people to turn out as well as for their minister.

Irwinville

The Bishop preached at one of the services here in October, and was able also to inspect the new church, which though not quite finished, was sufficiently so done to call out his appreciation of the design and finishing. It is hoped that he will come in the spring for dedication services. Much sickness had invaded the district this fall, and in consequence the usual round of affairs has been rather upset. However, the W.A. has completed and sent off a splendid bale of clothing and useful articles, which included a fine assortment of useful and amusing things made by the J.W.A. A visit and Holy Communion Service by Canon Leversedge was much appreciated, and a better congregation is expected next time he comes, as sickness kept many at home this time.

Baptisms—William Maxwell Kneen, Gladys Constance Fay Ladell.

Tring

Christ Church, Tring, services continue to be well attended, and the interest of both adults and children is helping to make this an active centre of Christian instruction and worship. Probably much snow on the roads will cause this centre to be closed for the winter, as several come quite a distance. Meanwhile, here, as everywhere, it is good to have unrestricted travel.

Baptism—Herbert LeRoy Ure.

MANVILLE MISSION

THE REV. L. A. BRALANT

The great event of the past month in connection with Manville was the visit of the Bishop on October 23rd to conduct the Confirmation Service. Nine candidates were presented—Rosetta Arnold, Vivian Croft, Mildred Jones, Marion Robinson, Margaret Slee, John Pemberton, and Albert Tustin from Manville, and Charlotte Wadsworth and John Matters from Tankerton School District. It was unfortunate that the weather turned so wintry on that day as we should have liked to have seen more present at the Service. Nevertheless, all present were helped and inspired by the Bishop's address. The candidates still continue to come to a Bible Study Group which I hold every two weeks in order that our young recruits may be firmly "rooted and built up in Him, and established in the faith."

The change of the weather to "summer" conditions again has enabled me to keep full services going at all points. We are trying the experiment of having services in the United Church at Innisfree in the hope that this will be an added encouragement to people. So far the congregation there remain the same. Visiting is easier now that I have a better car.

In Manville the two W.A.'s are busy. Our juniors are practising for their Christmas entertainment, whilst their mothers are preparing energetically for the Sale of Work on December 2nd.

Rural Deanery of Pembina

EDSON AND ST. PAUL'S MISSION

THE REV. T. J. MATTHEWS

The W.A. held their sale of work, home cooking, etc. on the 18th of this month, and it was really an unusual success. Our membership has grown rapidly of late, and our Rector has inaugurated the idea of commencing the meetings with Bible readings and special prayers, which are certainly appropriate in times like these.

The Community Sunday evening, begun last month as a monthly event, was greatly appreciated, the theatre being more than packed.

The Rev. T. J. Matthews has been showing the history of the Church of England on lantern slides, with accompanying lecture; this was very interesting.

The A.Y.P.A. held their Annual Conference on the 10th, 11th and 12th of this month. Rev. T. J. Matthews and Rev. John Low led in the discussion of the topics, "Youth and the Church" and "Youth and the World." At the Saturday session, Mr. E. G. McDonald, the School Principal, addressed the Conference on the subject "Youth and the Nation." There was a most enjoyable banquet in the evening, at which Mr. Grover was Toastmaster. He was also Conference Chairman.

Rev. T. J. Matthews gave the address at the Memorial Hall Remembrance Day Service.

The A.Y.P.A. held their Annual Meeting on the 23rd. New officers are: Les Hart, President; Barbara Laurence, Secretary; Ellen Mathers, Treasurer.

The Senior Choir hopes to have gowns by Christmas; also to have new books.

Marriages—October 25th, Jean Harkness to John Barrie Freeman.

ST. MARY'S, JASPER

THE REV. CANON G. MCCOMAS

The Service on November 11th (Remembrance Day) was held, as usual, at 10.45 a.m., and was

attended by a large number of people of our own church and those from other churches. This year it was marked by more sincerity even than in former years and the sacrifice of our men and women throughout the Great War, 1914-1918, was duly emphasized in the prayers, hymns and anthem, as well as in the address, delivered by the Vicar. The Legion was strongly represented and the local Police Force, in dress uniform, gave a picturesque coloring. Our choir was augmented by that of the United Church, and Rev. N. D. McInnes of that church assisted in the prayers and by reading the lesson.

The two minutes' silence for meditation and prayer was observed, after which the Last Post was sounded by David Mann. The Roll Call of those men and women who gave their lives for the Cause of Freedom and Righteousness was read by Comrade W. Booth. The combined choir under Mr. Snape's leadership, sang Sir John Stainer's lovely composition, "Who are these, arrayed in robes of white?" Altogether, an impressive and beautiful Service.

Preparations (as these notes are being penned) are going on for the forthcoming Christmas Bazaar under the direction of the W.A. in the Parish Hall on Wednesday, December 6th. Please note this event.

The Red Cross drive being made all over the Dominion, as a part of our national war effort, deserves the sympathetic consideration and active co-operation of every member of the church. Our local branch is very active and invites the help of one and all.

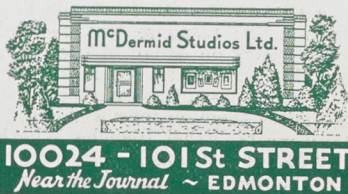
The Services at the Season of Christmas will be as follows:

December 24th, Christmas Eve, Choral Eucharist, 11.45 p.m.

December 25th, Christmas Day, Holy Communion, 8.00 a.m.; Matins and Address, 11.00 a.m.

The Sunday School Christmas Entertainment will be held on Thursday, December 21st, in the Hall from 6.00 p.m. Supper, games, program, tree and visit of Santa Claus will feature the evening.

Holy Baptism—November 5th, Marilyn Darlene Reed; November 12th, Louis Nathan Purcell.



Clergy List

| Name | Address |
|---|----------------|
| Rt. Rev. A. E. Burgett, M.A., D.D., Bishop | 9807 106th St. |
| Rev. Canon S. F. Tackaberry, M.A., B.D. | 11717 93 St. |

RURAL DEANERY OF EDMONTON: All Saints'

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|----------------------------|-----------------|
| Rev. L. D. Batchelor | 10523 99th Ave. |
| Rev. C. B. Beck | 10161 107th St. |

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| Rev. Canon G. G. Reynolds, Rural Dean, | 8319 101 St. |
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| Rev. G. P. Gower | 12110 102nd Ave. |
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| Rev. Canon C. F. A. Clough | 11710 85th St. |
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|---------------------------|-----------------|
| Rev. J. C. Matthews | 9537 109th Ave. |
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| Rev. P. A. Rickard | 10744 111th St. |
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| Rev. C. Storey | 11209 68th St. |
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| Rev. W. H. Hatfield | 9014 85th Ave. |
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| Rev. P. A. Rickard | 10744 111th St. |
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| Rev. G. Schultz | Jasper Place |
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| Rev. C. Storey | 11209 68th St. |
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| Rev. W. de V. A. Hunt | |
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| Rev. G. Schultz (Special License) | |
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| Rev. W. Edmonds | 11146 91st Ave. |
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RURAL DEANERY OF VERMILION:

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| Rev. Canon W. Leversedge, Rural Dean, | Vermilion. |
| Rev. L. A. Bralant | Manville |
| Mr. F. Baker | Kitscoty. |
| Mr. A. E. Peterson | Frog Lake. |
| Rev. G. G. Austin | Vegreville. |
| Rev. R. S. Faulks | Clandonald. |

RURAL DEANERY OF WETASKIWIN

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|----------------------------------|-----------------|
| Rev. A. Wallis | Camrose. |
| Rev. W. M. Nainby, Rural Dean .. | Ponoka. |
| Rev. A. Elliott | Leduc. |
| Rev. W. Elkin | Provost. |
| Rev. P. J. Disney | Hardisty. |
| Rev. J. R. Burrows | Sedgewick. |
| Rev. Geo. Mackey | Breton District |

RURAL DEANERY OF PEMBINA:

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| Rev. Canon G. McComas | Jasper. |
| Rev. C. Clarke | Mayerthorpe. |
| Rev. N. Burgomaster | Westlock. |
| Rev. C. E. F. Wolff | Barrhead. |
| Rev. T. J. Matthews | Edson. |
| Rev. Colin Cuttell | Wabamun. |
| Rev. N. J. Godkin | Cadomin. |

RURAL DEANERY OF WAINWRIGHT:

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| Rev. J. L. Anderson, Rural Dean .. | Viking. |
| Rev. R. Boas | Wainwright. |
| Rev. A. Court | Edgerton. |

Superannuated

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| Rev. A. Murphy | 11011 88th Ave. |
| Rev. A. Love | Roslyn Court. |

SISTERS OF ST. JOHN THE DIVINE

11714 92nd Street, Edmonton

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|---------------|----------------------|---------------|
| Sister Isabel | Sister Mary Beatrice | Sister Lilies |
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LADY WORKERS

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|---|-----------------------------|
| Miss L. Camp, Sunday School by Post | 9906 104th St., Phone 24051 |
| Miss G. G. Hampshire | Ashmont. |
| Miss A. Ayling | Drayton Valley. |
| Miss E. Higgs | Drayton Valley. |
| Miss O. Davies | Drayton Valley. |
| Miss B. Onions | Onoway. |
| Miss N. Machin | Onoway. |
| Miss C. Bee | Onoway. |

